

SAINTLY STEERERS
OF
THE SHIP OF BRAHMADVAITA
OF
THE UPANISHADS

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INTRODUCTION

1. ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंग्रहाय कर्तृभ्यो वंशक्रमिभ्यो नमो
गुरुभ्य । (Sri Sankaracharya—Brihadaranyakopaniṣad Bhāṣya)

2. विद्यासततिश्च प्राण्यनुग्रहाय भवति नौरिव नदीं तितीर्थोः
(Sri Sankaracharya's Upadeśa Saḥasri)

These utterances of Sri Sankaracharya emphasize the need to pay homage to those great luminaries of hoary antiquity, the *Brahmavidyacharyas*, who through their illimitable grace, have handed down the torch of *Brahmavidya* through the ages, through long line of earnest *Acharyas*, to humanity

No better form of worship can ever be offered to these *Brahmavidyacharyas* than a contemplative remembrance of them all, and of all the incalculable blessings they have bestowed on us in the shape of their immense contributions to the cause of the dissemination of *Brahmajnana*.

During the time of *Vyasa Puja* on the *Ashada Pournami*, homage is paid to *Guru*, *Paramaguru*, *Parameshti Guru*, *Parapara Guru* and to all the *Brahmavidyacharyas* who are justly accorded an honoured place in the fifth *sthana* of the *Guru Panchaka*. Such homage is rendered to them so that their grace (अनुग्रह) may enable us to realise the Highest Truth in the form of the *Advitiya Brahmajnana*—

प्राण्यनुग्रहाय भवति । (Vide Supra)

It is primarily with a view to secure their lasting *Anugraha* that this humble work has been attempted.

This publication is humbly offered at the Lotus feet of His Holiness Sri Sankaracharya of the Kamakoti Peeta

*1. यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।

व्याख्याताः सर्ववेदान्ताः तान्नित्यं प्रणाम्यहम् ॥

Sri Sankara's Tattiriya Bhashya

2 अस्याश्च ब्रह्मविद्यासंप्रदायकर्तृपारम्पर्यलक्षणं सम्बन्ध
आदावेवाह स्वयमेव स्तुत्यर्थम् ।

Sri Sankara—Mundakopanishad Bhashya

3. सम्प्राप्ता ब्रह्मविद्या सा येभ्यो ब्रह्मवादिभ्यः
पारम्पर्यक्रमेण संप्राप्ता तेभ्यो नमः परमऋषिभ्यः ।

(Ibid)

4. परमर्षिभ्यः ब्रह्मविद्यासंप्रदाय कर्तृभ्यः ।

Sri Sankara—Prasnopanishad Bhashya.

5. तद्द्वारेण प्रजापतये । ... इत्येव श्रुत्यर्थसंप्रदायपरंपरया आग
उपनिषद्विज्ञानं अद्यापि विद्वत्सु अवगम्यते ।

Sri Sankara—Chhandoḡyopanishad Bhashya.

6 संप्रदायमनुमरद्भिः ।

Sri Sankara's Chhandoḡyopanishad Bhashya.

7. तथा च संप्रदायविदो विदुः ।

Sri Sankara—Brahma Sutra Bhashya. I 4-14.

8 अत्रोक्त वेदान्तार्थसंप्रदायविद्भिः आचार्यैः ।

(Ibid II. 1-9.

9 तत्संप्रदायिमितीरितम् ।

Sri Sankara's Tattvopadesa Prakarana



**Sri Jagadguru
Kamakotipeetathipathi Sri Chandrasekharendra Saraswathi
SRI SANKARACHARYA SWAMIJI**

Saintly Steerers of the ship OF Brahmadvaita of the Upanishads

ओं नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो वरुणभ्यो नमो गुरुभ्यः॥
सर्वोपद्रवहरितः प्रज्ञानघनः प्रत्यगर्थो ब्रह्मैवाहमस्मि ।

Sri Sankaracharya, at the beginning of the Brhadaranyaka Bhashya pays homage to the Brahnavidyasampradaya Acharyas, beginning with Brahma. He thus sets an example to all that, before beginning the study of Sastraic works, we should pay respect to all the Acharyas who have bequeathed the Sastras to us. Following the example set up by Sri Sankaracharya, it has been the time-honoured practice that before beginning the study of Sri Sankaracharya's Bhashyas, Santi Mantras should be recited. These Santi Mantras are a collection of ten Mantras each ending with Santi, (peace to the whole universe) repeated thrice, culled from the various Upanishads. After reciting the Santi Mantras it is customary to recite the Dakshinamurthi Ashtaka and do prostration to Sri Dakshinamurti and also to the hierarchy of Gurus right from Sri Narayana down to our own Acharya. In this Guruparampara we find that from Narayana to Suka, the parampara is from father to son. From Gaudapada, the disciple of Suka, begins the Sanyasa Parampara. Gaudapada's disciple was Govinda Bhagavat Pada and Sri Sankaracharya was the disciple of Sri Govinda Bhagavat Pada. Padmapada, Hastamalaka, Totaka and Sureswaracharya were Sri Sankaracharya's disciples.

The Purnami (full-moon day) in the month of Ashada is called Guru Purnami. On that day, the Sanyasis of the Advaita school perform a puja called Vyasa Puja. Though it is called Vyasa Puja it is, as a matter of fact, the worship of all the Brahnavidyacharyas. On the Purnami of the month of Sravana, the twice-born perform what is called Upakarma,

before resuming the study of the Vedas. On that day, they offer worship to Rishis who were the seers of the Vedas (ऋषयोऽन्त्रद्राज) or to whom the Vedas were revealed. The study of the Vedas, is there-after taken up. Similarly the Sanyasis perform the worship of the Brahma Vidya Acharyas on the Vyasa Puja Day before commencing Brahmavichara, during the Chaturmasya. The Naradaparivrajakopanisad, which codifies the conduct of the Sanyasis, lays down that the Sanyasis must be moving from place to place, that they can stay in a village for one day only and that they can stay in a town (Nagara) for five days only. This is so because, if they continue to stay in a place for more than five days, they are likely to entangle themselves with the dealings with the people around them.

आश्वलायन

एकरात्र वसेद्गामे नगरे पञ्चरात्रकम् ।

वर्षास्वेकत्र तिष्ठेत् स्थाने पुण्यजलावृते ॥

The exception however to this rule is that during the rainy season, they must halt at one place for a period of 4 months. This period is called Chaturmasya. If during the rainy season they move from place to place, they may cause injury to the many insects and worms that breed and move about on the ground during that season. But, since the Sanyasis have taken the vow of non-injury to all creatures (अहimsा) they should refrain from causing harm to any being. Further, while moving from place to place the Sanyasis cannot have any time for Brahma Vichara. During these 4 months they can stay at one place in the company of other Sanyasis, preferably their Gurus or elders, and engage themselves in Brahma Vichara, clearing their doubts with their help. During all the other seasons they should travel alone unattended.

In this connection, attention is drawn to Sri Bhagavata (first Skanda, fifth Adhyaya) where Sri Narada relates to Sri Vyasa how in his previous birth he had been rendering services to Yogis who were staying at a certain place during the rainy season, how they had allowed him to partake of the remnants

of their food which cleansed him of all his sins and how when they were departing from that place after four months (rain and autumn seasons) they had initiated him into divine knowledge

(अह)

निरूपितो बालक एव योगिनां

शुश्रूषणे प्रावृषि निर्विद्विक्ताम् ।

उच्छिष्टलेपाननुमोदितो द्वित्रै

सकृत्सु भुञ्जे तदपास्तकिल्बिष ॥

ज्ञानं गुह्यतमं यत्तत्साक्षाद्भगवतोदितम् ।

अन्ववोचन् गमिष्यन्त कृपया दीनवत्सला ॥

Hence before thus engaging themselves in Brahmavichara, the Sanyasis perform Vyasa Puja as already indicated

In the course of this Puja of Brahmavidyacharyas, worship is offered to six sets of Acharyas, each set consisting of five Acharyas. These six sets are respectively (1) Krishna Panchaka consisting of Sri Krishna and his four vyuhas *i.e.* Vasudeva, Sankarshana, Pradyumna, and Aniruddha, Sri Krishna being placed in the centre and the others to the east, south, west and north of Krishna, (2) Sanakadi Panchaka consisting of Sanaka, Sanandana, Sanatsujata, Sanatana, and Sanatkumara, Sanaka being placed in the centre and the other four, as stated before, to the east, south, west and north of Sanaka, (3) Vyasa Panchaka consisting of Vyasa, Sumanthu, Jaimini, Vaisampayana, and Parila, Vyasa, being placed in the centre, and the other four in the four quarters as mentioned already, (4) Sankaracharya Panchaka, consisting of Sri Sankaracharya, Sri Padmapadacharya, Sri Hastamalakacharya, Sri Totakacharya and Sri Sureswaracharya, Sri Sankaracharya being placed at the centre and the other four in the four directions, (5) Dravidacharya Panchaka, consisting of Dravidacharya, Gaudapadacharya, Govindabagavatpadacharya, Sankshepa Sariracharya, and Vivaranacharya, Dravidacharya being placed in the centre, and the other four in the four directions, and (6) Guru Panchaka, consisting of Guru, Parama Guru, Parameshti Guru

and Parapara Guru, and other Brahma-vidyacharyas, the Guru being placed in the centre and the other four in the four directions as above mentioned. Of these six Panchakas, it should be seen that in the Vyasa Panchaka, Sankaracharya Panchaka, and Guru Panchaka, the Guru is worshipped at the centre, whereas in the other Panchakas i.e. Krishna Panchaka, Sanakadi Panchaka and Dravidacharya Panchaka, it is the important one among them that is worshipped at the centre. Dravidacharya is worshipped at the centre of the Dravidacharya Panchaka because he is regarded as the most important in that Pentad, probably belonging to a period anterior to the others in the Panchaka. The order of seniority in this Panchaka is Dravidacharya, Gaudapadacharya, Govindabhadragat Padacharya, Sankshepa Sarirakacharya and Vivaranacharya. Of these Dravidacharya, Gaudapadacharya and Govindabhadragat Padacharya belonged to a period earlier than that of Sri Sankaracharya, and Sankshepa Sarirakacharya and Vivaranacharya to a period posterior to Sri Sankaracharya. All these have written tomes on Advaita Philosophy. Of the Acharyas who are known to us as having been authors of Advaitic Sastric works prior to Sri Sankaracharya in addition to the authors above mentioned namely, Dravidacharya, Gaudapadacharya and Govinda Bhagavatpadacharya, we have the names of two other authors, namely Brahmanandi and Acharya Sundarapandya. The works on Advaita Philosophy by these Acharyas and their successors merely expound Advaitic Ideas that are profusely found in the Vedas, the Agamas, the Itihasas, the Puranas etc.

PROMINENT WRITERS OF ADVAITA VEDANTA

Sri Brahma Nandi

The earliest writer hitherto known from references in later works is Brahmanandi. No work of his as such has come to us now. But it is believed that he wrote a Vartika on Chhandogya Upanishad on which Dravidacharya has written a commentary. In his commentary on Mandukya Karika (II 32) Sri Sankaracharya says 'सिद्धं तु निर्वर्तकत्वाच्च-आत्मनोऽपि सूत्रम्'. This Sutra is said to be a Sutra of Brahmanandi and is quoted in many other works. Sarvajnatma in his Sankshepa Sariraka, 3rd

Pariccheda, (verses 217 to 221) refers to two Advaita teachers. One is referred to as Atreya or Ati Vamsiya Vakyakara and the other as Bhashyakara Madhusudana Saraswathi in his commentary on Sankshepa Sariraka, identifies the Vakyakara as Brahmanandi and the Bhashyakara as Dravidacharya. He says, "Chhandogya Vakyakarena Brahmanandina" and "Brahmanandi Vrachitha Vakya Rupanam Bhashya Kaitha Dravidacharya".

Brahma Nandi's opinions are quoted in Jnanottama's Ishta Siddhi Vivarana, where commenting on Vimuktathma's "मिद्वन्तु निर्वर्तक इति चेत्तं वाक्यकारं" he says "मिद्वन्तु तत्त्वमस्यादिशास्त्रस्य प्रामाण्यं ब्रह्मसमैक्यात् सवुद्बुधैः गदनेनाविद्युत्कार्यमित्यनेकज्ञात्, न तु भविष्यत्कदापि द्रव्युक्तं ब्रह्मनन्दमिरित्यर्थः"।

Nrsimhasrami, another commentator of Sankshepa Sariraka, says "ब्रह्मनन्दिनापि छन्दोग्यपञ्चाग्याख्यानास्य उक्तम्" Ramatirtha, yet another commentator of Sankshepa Sariraka, also says "ब्रह्मनन्दिनाप्यचार्येण छन्दोग्ये उक्तम्." Nrsimhasrami says "भाष्येऽद्वैतविद्याचार्यवचनात्" and Ramatirtha says "नन्दिकृष्णन्यायकारश्चैवञ्चाचार्यः" In Bhamathi, Prakrtyadhikarana when commenting on Sri Acharya's Brahma Sutra Bhashya on 1-4-27, Vachaspati Misra says "इयं चोपादानपरिणामादभावात् न विक्रान्तिरयेण, अपि तु यथा संस्थोपादानं रज्जुरेव ब्रह्मजगदुपादानं द्रव्यम् । न खलु नित्यं निश्चलं ब्रह्मणः सर्वात्मनैकदेशेन वा परिणतस्मरति । नित्यत्वादनेकदेशत्वादित्युक्तम् ।" Here, Amalananda, author of Kalpataru, a commentary on Bhamathi, says "भास्करस्तत्र चक्षुराद्योनिगतिपरिणामादिति च सूत्रान्तर्देशाच्छन्दोग्यशक्त्यकारेण ब्रह्मनन्दिना परिणामात् स्यादित्यभिधानाच्च परिणामवाचो ब्रह्मसमत इति, न प्रविचोऽन्यान-इत्येति । ब्रह्मनन्दिना हि नास्योऽनित्यत्वात्तत्त्वत्प्रत्ययं तु सत्त्वाविशेषादिति सदसत्त्वप्रतिक्षेपेण पूर्वापक्षमदर्थं, न स्वयम्भारमात्रादिति अनिवार्यता विद्वान्तिता, अत एव निमित्तमिति मिथ्यापरिणामाभिप्रायम्, सूत्रेणैव नदमिप्रायमेवत्यर्थः"।

Brahmanandi is said to be a supporter of Vivarta Vada (Vide Kalpataru)

Sri Dravidacharya :

Sri Dravidacharya, who has been mentioned in the foregoing section, is also a forerunner of Sri Sankaracharya Anandagiri, in his tika on Sri Sankaracharya's Chhandogya

Bhashya, commenting on “अहं ज्ञानमिदं मारुतं” says “द्रविड भाष्ये प्रणेत तत्तत्तमेन इत्यादिवाच्यं” thereby indicating that previous to Acharya's Bhashya, there was a commentary on Chhandogya by Dravidacharya. This probably refers to his commentary on Brahmanandī's Varthika on Chhandogya Upanishad mentioned in the previous section. The complete work of Dravidacharya is not available now. The story of the king's son being brought up by the hunters which is referred to by Sri Sankaracharya in his Brhadaranyaka Bhashya is attributed to Dravidacharya. Sri Sankaracharya has referred to many sayings of Dravidacharya when explaining Madhu Vidya in his Chhandogya Bhashya. He is referred to in Sri Acharya's Brahma Sutra Bhashya also though not by name when commenting on Jyotishcharanadhikarana “य एतन्मन्त्रं ब्रह्मोपासयन्तं यद' इत्यत्र इह वेदाङ्ग-निषेधमिति व्याचक्षते, अत्र 'व्याचक्षते' इति निर्दिष्टं द्रविडाचार्या ।

Vachaspathi Misra in his Bhamathi Samanvaya Adhikarana says “यथाह द्रविडाचार्या — मन्त्रेणाहं पञ्चणाहं त्वन्मीमांसते दायुस्सुखं ” इति ”

As has been already stated he is referred to in Sankshepa Sariraka and its commentaries. Dravidacharya is one of the Acharyas worshipped by the Sanyasis of the Advaita School at the time of Vyasa Puja. Balakrishnananda, otherwise known as Abhinava Dravidacharya, the author of Sloka Varthika on Sri Sankaracharya's Sutra Bhashya says that the three verses

“गौणमिथ्यात्मनोऽसत्त्वे पुत्रदेहादिवाचनात् ।

सद्ब्रह्मात्माहमित्येव बोधे कार्यं कथं भवेत् ॥

अन्वेष्टव्यात्मविज्ञानात्माक् प्रमातृत्वमात्मनः ।

अन्विष्टस्यात्प्रमातैव पाप्मदोषादिवर्जितः ॥

देहात्मप्रत्ययो यद्वत्प्रमाणत्वेन कल्पितः ।

लौकिकं तद्वदेवेदं प्रमाणत्वाऽऽत्मनिश्चयात् ” ॥

quoted at the end of the Samanvayadhikarana by Sri Sankaracharya are the verses of Dravidacharya.

Sri Gowdapadacharya

Sri Gowdapadacharya, the Paramaguru of Sri Sankaracharya is so far as we know the earliest writer on Advaita whose works are now available. In his commentary on Sri Sankaracharya's Bhashya on the Mandukya Karikas, Anandagiri says that Gowdapadacharya spent his time at Badari meditating on Sri Narayana. Balakrishnananda Saraswathi says that Gowdapada belonged to a place near Kurukshetra,

“गौडचरणाः कुरुक्षेत्रगतह्रीरावतीनदीतीरभवगौडजातिश्रेष्ठाः देशविशेष-
भवजातिनाम्नैव प्रसिद्धाः. द्वापरयुगमारभ्यैव समाधिनिष्ठत्वेन आधुनिकैर्जनैरपरिज्ञात
विशेषाभिधानाः सामान्यनाम्नैव लोके विख्याताः ” ।

The statement that Gowdapada remained in Samadhi from Dwaparayuga corroborates the fact that he was the disciple of Sri Suka as is stated in the Guruparampara. It is likely that he left his place of birth and lived at some other distant place. Gowdapada's important work is his Karikas on the Mandukya Upanishad, generally called Mandukya Karikas. The work consists of four Prakaranas, Agama Prakarana, Vaitthathya Prakarana, Advaita Prakarana, and Alatha Santi Prakarana. Other works ascribed to him are Bhashyas on Uttaragita, Sankhyakarikas, Nrsimha Tapini Upanishad and Durga Saptha Sathi and two independent works namely Sri Vidya Ratna Sutas and Subhagodaya on Sri Vidya. He is regarded as the earliest systematic writer on Advaita.

Sri Bhartrhari :

Bhartrhari is also regarded as an Advaitic writer prior to Sri Sankaracharya. He has written a work called Vakya Padiya, dealing with grammar. In this Vyakarana work he deals with Advaita more lucidly than any Advaitic work worth the name. He says that Brahman is the only truth and that the world of phenomena is only a Vivarta mode of Brahman. The sloka,

उपायश्चिक्षमाणानां बालानामुपलब्धनाः ।

असत्ये वर्तन्ति स्थित्वा ततस्सत्यं समीहयेत् ॥

is believed to have come down from him.

Sri Acharya Sundara Pandya :

Acharya Sundara Pandya is the name of an ancient writer on Advaita prior to Sri Sankaracharya. None of his Advaita works is available to-day. At the end of the Samanvayadhikarana of His Bhashya on the Brahma Sutras Sri Sankaracharya says 'अतिशयः' and quotes the following three verses which are attributed to Sri Acharya Sundara Pandya

गौणमिथ्यात्मनोऽसत्त्वे पुत्रदेहादिबाधनात् ।
 सद्वत्त्वात्माहमित्येवं बोधे कार्यं कथं भवेत् ॥
 अन्येष्ट्यात्मविज्ञानात्प्राक् प्रमातृत्वमात्मनः ।
 अन्विष्टस्यात्प्रमातृवै पाप्मदोषादिवर्जितः ॥
 देहात्मप्रत्ययो यद्वत्प्रमाणत्वेन कल्पितः ।
 लौकिकं तद्वदेवेदं प्रमाणं त्वाऽऽत्मनिश्चयात् ॥

Acharya Sundara Pandya says that when one realises the Supreme Brahman, all scriptural Pramanas cease to exist. Padmapada, referring to these three verses says 'प्रसिद्धमत्र तद्वत्प्रमाणं पूर्वोक्तं न तत्र सत्त्वेन श्रुतिरूपं गृह्यते - गौणमिथ्यात्मन इति ।'. Atmaswarupacharya, in his Prabodha Parisodhini, a commentary on Padmapada's Panchapadika, says "श्लोकत्रयं सुदृष्टव्यं गौणं प्रमाणयतीत्याह - प्रसिद्धमिति" ।

Madhava Mantri in his commentary, Tatparya Dipika, on Suta Samhita says 'नया सुन्दरमाख्यमिति क्रमात्' and quotes the last of the verses cited above (Vide page 284 of Suta Samhita Mukthi Kanda, Chapter 4 verse 12 Madras Sarada Mandira Edition). In his commentary on the Bhamati of Vachaspati Misra, Amalananda quotes the following verses of Acharya Sundara Pandya,

" निश्चिन्त्यारोहणप्राप्यं प्रातिमात्रोपपादि च ।
 एकमेव फलं प्राप्तुमुपावारोहतो यदा ॥
 एकसोपानवर्त्यैको भूमिष्ठश्चापरस्तयोः ।
 उभयोश्च जवस्तुल्यः प्रतिबन्धश्च नान्तरा ॥

विशेषिनोस्तथैको हि तत्फलं प्राप्नुयात्तयो ।

प्रथमेन गृह्णतेऽस्मिन् पश्चिमोऽवतरेन्मुखा ॥ ”

under the Vedadyadhikarana (III 3-25) Kumarila Bhatta, in his Tantra Vartika (Balabala Adhikarana), quotes the same verses as Amalanada instances in his Kalpataru along with two other verses

‘ तेन यद्यपि सामर्थ्यं प्रत्येकं सिद्धमन्यदा ।

तथापि युगपद्भावे जघन्यस्य निराक्रिया ॥

अन्यथैव हि शून्येषु दुर्बलैरपि चर्यते ।

अन्यथा बलवद्ग्रस्तैः सर्वशक्तिक्षये सति ॥ ’

Bhatta Someswara, the author of Nyayasudha, an authoritative commentator on Tantra Vartika, refers to these verses as ‘वृद्धानां श्लोकावयवम्’ (Vriddha here is understood as conveying a reference to Acharya Sundarapandya)

Acharya Sundarapandya seems to have been one of the earliest writers on Mimamsa, (Purva and Uttara) of the pre-Kumarila period Both Kumarila Bhatta and Sri Sankaracharya seem to have derived much valuable material and help from his work The Adyar Library contains a work Niti Dwisastika attributed to Acharya Sundara Pandya

Sri Govinda Bhagavath Pada

Sri Govinda Bhagavath Pada is the Guru of Sri Sankaracharya. In his Purvasrama he is said to have been known as Chandrasarma The preservation of Patanjali's Mahabhashya in its present form is attributed to him The history of Chandrasarma prior to his entering into the Sanyasasrama is given in detail in Patanjali Vijaya by Ramabhadra Dikshita.

“ गोविन्ददेशिकमुपास्य चिराय भक्त्या

तस्मिन्स्थिते निजमहिम्नि विदेहमुत्तया ।

अद्वैतभाष्यमुपकल्प्य दिशो विजित्य

काञ्चीपुरे स्थितिमवाप स शङ्करार्यः ॥ ”

Govinda Bhagavatpada was approached by Sri Sankaracharya in the course of his quest after a proper Guru. Sri Govinda Bhagavat Pada initiated Sri Sankaracharya into Sanyasa and directed him to write Bhashyas on the Upanishads, Brahma Sutras, and Bhagavadgita. It is said that he is the author of Yogataraṇi and Advaitanubhūti which is also known as Aadbhuta Gita. These books are now generally attributed to Sri Sankaracharya himself. In the first sloka of his Viveka-chudamani Sri Sankaracharya offers obeisance to Sri Govinda Bhagavatpada, in the words "Govindam Paramanandam Mathuram Pranatosmyaham." Govinda Bhagavatpada is also said to have written a commentary on Atma Bodha (said to have been printed at the Vidya Kalpataru Press, Madras).

Sri Sankaracharya :

Sri Sankaracharya was the foremost among the teachers of Advaita. Without any exaggeration, nor even a fear of contradiction, he may be said to be the very founder of Advaitic philosophy. Though Sri Gaudapada and others before him had written about Advaita on a philosophic basis, it was Sri Sankaracharya alone who dedicated his almost tireless energies to the cause, rearing thus a lofty edifice on the unassailable foundations of the Upanishadic texts encompassed with defence works of invulnerable logic. In short, he has succeeded in demonstrating that the Advaitic doctrine bears the closest fidelity to the message propagated by the Upanishads. Umapaheswara, the author of a work called Tatva Chandrika, says that there were about 99 commentaries on the Brahma Sutras at the time of Sri Sankaracharya and that all of them were so eclipsed by Sri Sankaracharya's Bhashya that none of the earlier commentaries is extant now.

Besides his Bhashyas on the major Upanishads, namely, Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chhandogya, and the Brhadaranyaka, the Bhagavad-gita, and the Brahma Sutras, he has written Bhashyas on Nrsimha Tapini Upanishad, Svetasvatara Upanishad, Hastamalakiyam, Sanatsujatiyam, Vishnu Sahasranamam and Lalita Trisati. Besides, he is also the author of about thirty-five

Prakarana Granthas among which the important are (1) Vivekachudamani, (2) Upadesa Sahasri, (3) Aparokshanubhuti, (4) Atmabodha, (5) Prabodha Sudhakaram, (6) Satasloki, (7) Sopanapanchakam, (8) Advaitanubhuti, (9) Dasasloki, (10) Praudanubhuti, and (11) Vakya Vritti. He has also written about 67 stotras among which the important are (1) Sivananda Lahari, (2) Sivapadadi Kesantasthava, (3) Siva Kesadi Padantasthava, (4) Dakshinamurthy Stotra, (5) Soundarya Lahari, (6) Ananda Lahari, (7) Tripurasundari Manasa Puja Stotram, (8) Annapurnashtakam, (9) Minakshi Pancharatnam, (10) Dwadasa Linga Stotram, (11) Satpadai, (12) Mohamudgaram, (13) Harimide, (14) Lakshmi Nrsimha Karavalamba Stotra, and (15) Vishnu padadi Kesantha Stotra. A work called Prapanchasara dealing with Mantra Sastra is also attributed to him. He is also said to have written a commentary on Sri Vyasa's Bhashya on Patanjali's Yoga Sutras (published by the Government Oriental Manuscript Library, Madras). He is again credited with the authorship of an astrological work called Sankaracharyam. The Government Oriental Manuscript Library, Madras, has recently published a short work of Yoga in Tamil called "Sankaracharyar Ula". There are various commentaries on Sri Sankaracharya's Upadesa Sahasri, Manisha panchaka, Atmabodha and Vakya Sudha.

His Prakaranas show us the easy way to comprehend the tenets of the Advaita as being the highest Tatva and point to us how we might attain the state of Advaitic bliss through the meticulous observance of such precepts as he expounds and inculcates therein.

Besides Sivarahasya and other Puranic works which say that Sri Sankaracharya was an avatar of Siva, we have evidence that even in his own time he was regarded as an Avatar of Siva. Sri Totakacharya, one of his disciples, in his Totakashtaka refers to Sri Acharya as Pungava Ketana (one who has the bull on his banner) and Bhava Eva Bhavan "You are Bhava (Siva)". Sri Padmapadacharya, Sri Acharya's Disciple, praises his Guru as Abhinava Sankara (a new Sankara). He also says "Sankara is Sankara himself" (Sankarassankarassakshat). While Vyasa is regarded as Brahma without his four faces, Vishnu with two

hands and Siva without an eye on his forehead, (अचतुर्वेदनो द्विबहुरयो हरिः । अकाललोचनश्चम्बु) i.e., all the Trimurthis in form, Sri Acharya is regarded as the Avatar of Siva alone

Not merely in India, but all the world over, discern savants have hailed him as one of the foremost teachers & intellectuals whom the world has produced

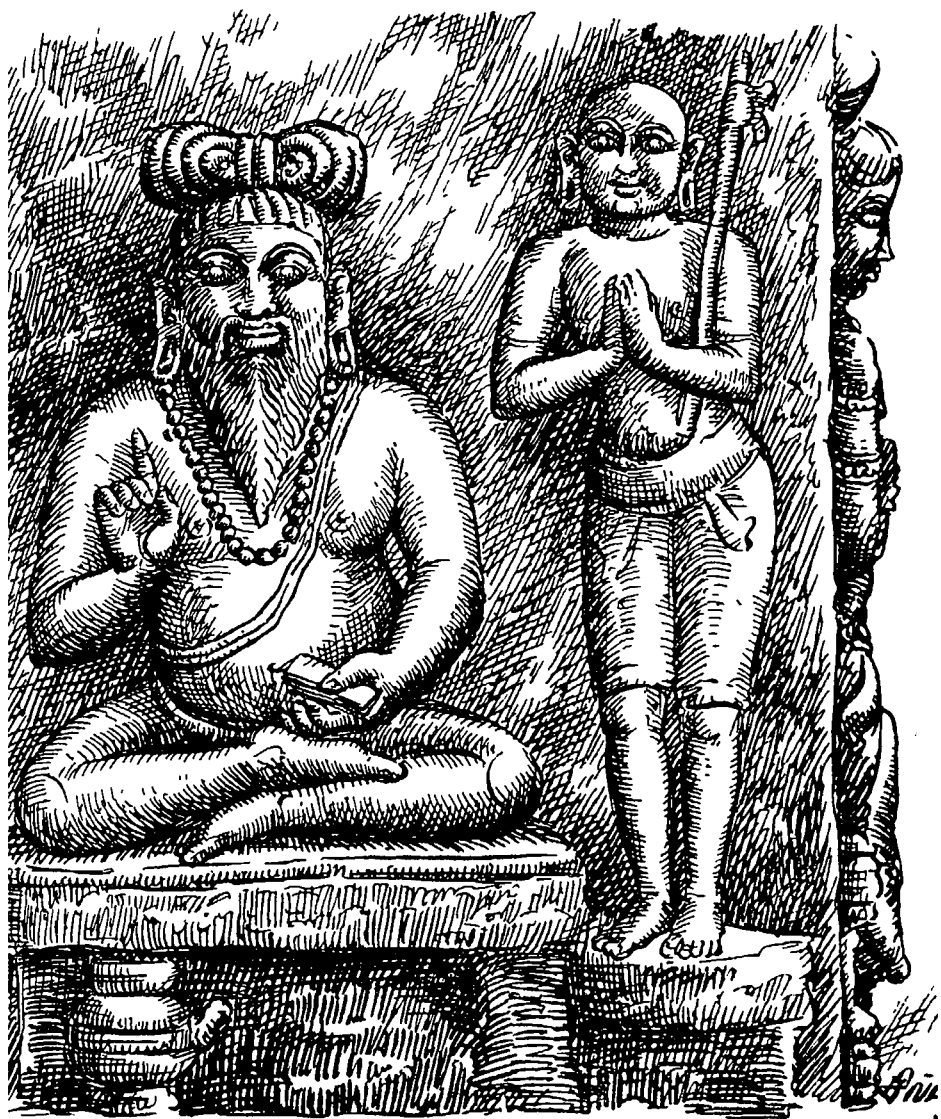
Here, in India, the foremost citizen of the Indian Union Sri Rajendra Prasad, the President of the Union, says, "The name of Sankara is a name to conjure with not only in India but in other parts of the world. We all admire the wonder way in which within a short span of 31 years he managed not only to study almost all philosophy, but also write a tremendous lot and tour all over the country from Cape Comorin right upto Himalayas "

Pandit Jawahar Lal Nehru, the Prime Minister of India says, "Born in Malabar in the far South of India, he travelled incessantly all over India, meeting innumerable people, arguing, debating, reasoning, convincing and filling them with a passion of his own passion and tremendous vitality. He was evidently a man who was intensely conscious of his mission, a man who looked upon the whole of India from Cape Comorin to the Himalayas as his field of action and as something that he brought together culturally and was infused by the same spirit though this might take many external forms. He strove hard to synthesise the diverse currents that were troubling the mind of India of his day and to build a unity of outlook out of the diversity. In a brief life of thirty-two years he did the work of many long lives and left such an impress of his powerful mind and rich personality on India that it is very evident to-day "

Beyond the frontiers of India, we find laudatory reference to Sri Sankaracharya. An inscription of the reign of Indravarman, found in a dilapidated temple in the jungles of Kambodia reads :—

“ येनाधीतानि शास्त्राणि भगवच्छंकराहयात् ।

निश्शेषसूरिमूर्धालिमालालीढाङ्घ्रिपङ्कजात् ॥



ஸ்ரீ வரதராஜஸுவாமி கோவில் தாயார் சந்திதி மண்டபத்தில் இருக்கும்
வியாஸ பகவானும் ஸ்ரீ ஆசாரியாரும்

consummate form by the Great Sankara (exactly one thousand years before his spiritual kinsman Schopenhauer) Even to this day Sankara's system represents the common belief of nearly all thoughtful Hindus and deserves to be widely studied in the original

Colonel Jacob says, "It may be admitted that if the impossible task of reconciling the contradictions of the Upanishads and rendering them to a harmonious and consistent whole is to be attempted at all, Sankara's system is about the only one that could do it "

Dr Thibaut, certainly not a partisan of Advaita, says, "Sankara's methods enable him to recognise existing differences which other systematisers are intent on obliterating And there has yet to be made a more important admission in favour of his system It is not only more pliable, more capable of amalgamating heterogeneous materials than other systems, but its fundamental doctrines are manifestly in greater harmony with the essential teachings of the Upanishads than those other systems The Advaitic doctrine marks a strictly orthodox reaction against the combinations of non-vedic elements of beliefs and doctrines with the teachings of the Upanishads The philosophy of Sankara would on the whole stand nearer to the teaching of the Upanishads, than the Sutras of Badarayana. The task of reducing the teaching of the whole of the Upanishads to a system consistent and free from contradiction is an intrinsically impossible one But the task being given, we are quite ready to admit that Sankara's system is most probably the best that can be devised We must admit without hesitation that Sankara's doctrine faithfully represents the prevailing teachings of the Upanishads in one point at least, viz that the soul or the self of the sage, whatever its original relation to Brahman may be, is in the end completely merged and undistinguishably lost in the Universal Self "

Rene Guenon of France says

"As a matter of fact the Brahma Sutras being based directly and exclusively on the Upanishads can in no way be divergent from them, only their brevity, rendering them a trifle obscure

when they are isolated from any commentary, might provide some excuse for those who maintain that they find in them something besides an authoritative and competent interpretation of the traditional doctrine. Sankaracharya has deduced and developed more completely the essential contents of the Upanishads. His authority can only be questioned by those who are ignorant of the true spirit of the orthodox Hindu tradition and whose opinion is consequently valueless. In a general way therefore, it is his commentary that we shall follow in preference to others.

Sir John woodroffe (Arthur Avalon) writes —

“Others have written commentaries and books on Vedanta Sutras and the Upanishads, but there is none who is venerated as Sankara is, all over the sacred land. It may be noted that even a Roman Catholic Missionary has discovered the harmony of the Vedanta with Christian Philosophy (Vedanta Vindicated by Rev J F Pessein) and has so far as his dogmas have permitted him, accepted Sankara's exposition. The Prapanchasara, as has already been said, is the first book of its kind and has shown that all the different forms of sadhana which these days go under the general name of Hinduism are in harmony with Vedanta and that all mantras are meant for the realisation of the Supreme Brahman.

The Hindu does not worship many gods, what he does is that he has the same respect for the faith of others as he has for his own. (Post-script to the introduction to Prapanchasara, Vol XVIII of the Tantrik Tests, edited by Arthur Valon)

Rev J F Pessein writes “Great credit is due to Sankara and his school for having fought strenuously against the upholders of self-existence of the material world and brought the whole universe under the sway of God to whom it owes not only its origination but also its very being. Sankara understood that the independent existence of another being would imply limitation of God. (Vedanta Vindicated by J F Pessein Page 8)

Many commentaries have been written on Sri Sankaracharya's Brahma Sutra Bhashya, the best known among them

the Panchapadika by Sri Padmapadacharya, Bhamati by Vachaspati Mishra, Nyayanirnaya by Anandagiri and Ratnaprabha by Ramananda.

Sri Padmapadacharya

Sri Padmapadacharya was the earliest disciple of Sri Sankaracharya. He appears to have belonged to the south. His place of birth is said to be Chidambaram. He is regarded as an Avatara of Vishnu. His original name was Sanandana. He was initiated into the Sanyasasrama by Sri Sankaracharya and became a favourite disciple of the Acharya. After a time this partiality of the Acharya for Padmapada roused the jealousy of his co-disciples. To prove the depth of Padmapada's Gurubhakti, the Acharya who was bathing on one bank of the Ganga asked Sanandana who was on the other bank to bring him his clothes. Unmindful of the depth of the river and relying solely on his Guru's Grace, Sanandana began unhesitatingly to walk over the waters of the Ganges, his only object being that he should implicitly obey his Guru's order. Pleased with his devotion Ganga Devi put forth Lotuses wherever he set his foot. It is this incident that gave him the name of Padmapada. He refers to his Guru Sri Sankaracharya as Sishtagrami (the foremost among those who follow the righteous path). He is the author of Panchapadika, the earliest commentary on Sri Acharya's Brahma Sutra Bhashya. It is said that once on his way to Rameswaram he halted in Srirangam at the house of his uncle. He left Panchapadika in the care of his uncle and went to Rameswaram; during his absence, his uncle who was a fanatical Purva Mimamsaka read the Panchapadika and finding that it went against the tenets of his school set fire to his house so that along with the other articles in the house, Panchapadika also might be destroyed.

Padmapada returned from Rameswaram and found that his *Magnum opus* had been destroyed. He was completely broken-hearted. He returned to Sri Sankaracharya and related to him what all had happened. The Acharya consoled him saying that he remembered some portions which had been once read over to him by Padmapada himself and graciously assured

the latter that he would reproduce them from memory. The portion thus dictated by the Acharya related to the first five padas of the Brahma Sutras and hence it is that it came to be called Panchapadika. Even this portion is not now available and what all is now extant is only the commentary relating to the first four sutras. A special feature of Sri Padmapada's Panchapadika is that he has explained very elaborately the theory of Adhyasa formulated by the Acharya in the beginning of his Brahma Sutra Bhashya. There are several commentaries on the Panchapadika, the most important of them being Prakasatma's Panchapadika Vivarana. Besides Panchapadika, Padmapada has written a commentary on Sri Acharya's Prapancha Sara and Atmabodha, an independent work called Swarupanubhava and a work called Siva Panchakshari Bhashya wherein he expounds the real meaning of Panchakshara as being the quintessence of Advaita.

Sri Sureswaracharya

Sri Sureswaracharya was the foremost of the disciples of Sri Sankaracharya. Before he was initiated into Sanyasa he was known as Mandana Misra or Viswa Rupa. He was a native of Mahishmati and was a staunch follower of Karma Kanda. He is regarded as the Avatar of Brahma. He was the disciple of Kumarila Bhatta, the author of Tantra Vartika, a Purva Mimamsa work of great authority. Having been defeated by Sri Sankaracharya in the course of a debate, Mandana Misra, in pursuance of the pledge undertaken by him before the commencement of the debate, embraced Sanyasa. He was initiated by Sri Sankaracharya into the Turiyasrama and was given the name of Sureswaracharya. Tradition has it that Sri Sankaracharya originally directed him to write a sub-commentary on his Brahma Sutra Bhashya. But the other disciples of the Acharya being suspicious of Sureswara's fealty to the Advaita doctrine, in as much as he had been a staunch Purva-mimamsaka prior to his conversion to Advaita, represented to the Acharya the impropriety of commissioning Sureswara with the task of writing a sub-commentary on the Sutra Bhashya, lest the latter should deliberately misrepresent the message of the Bhashya. The Acharya thereupon directed Sri Sureswaracharya

to write Vartikas on his Taittiriya and Brhadaranyaka Bhashyas Sureswaracharya's accordingly wrote the Taittiriya Vartika and the Brhadaranyaka Vartika Besides these two Vartikas he has written another Vartika called Manasollasa on Sri Acharya's Dakshinamurthi Ashtakam, and also another commentary on Acharya's Panchikaranam It was Sureswara who put forward and developed the theory of Abhasa Vada He is referred to in many other later Advaitic works as the Vartika Kara Sri Anandagiri has written sub-commentaries on the Taittiriya, Brhadaranyaka and the Panchikarana Vartikas Sri Vidyaranya has written a work called Brhadaranyaka Varthika Sara on Sureswara's Brhadaranyaka Varthika Besides the four Varthikas mentioned above, Sureswaracharya has written Naishkarmya Siddhi, Maha Vakyartha Panchikaranam and Moksha Nirnaya Before taking Sanyasa he had, as Mandana Misra, the staunch Purva Mimamsaka, written Brahma Siddhi, Vibhrama Viveka and Bhavana Viveka

Sri Totakacharya .

Sri Totakacharya was another disciple of Sri Sankaracharya. His original name was Giri He does not appear to have been very erudite But what he lacked in scholarship he amply made up with his intense devotion to his Guru The Guru always desired that he should be present at the time of the daily lessons to the Sishyas and often delayed the lessons till Giri should arrive Once during such a delay, his co-disciples represented to the Guru that there was no reason to wait for Giri since he was not quite so alert at understanding them and that therefore the lessons might be proceeded with Sri Acharya was a little pained at this attitude of the other disciples He therefore mentally blessed Giri who had gone on some errand Giri came hurrying to the Acharya dancing with joy and reciting 8 slokas beginning with " Viditakhila Sastra Sudha Jaladhe " All these slokas were in Totaka metre and so he later on came to be known as Totakacharya In addition to this set of 8 slokas which came to be known as Totakashtakam, he has written a work called Sruthi Sara Samuddharanam in the same Totaka metre, in which he refers to Dravidacharya as "Dravidopi" One Sachchidananda has written a commentary on this Sruti Sara Samuddharanam There is also another commentary called Sambandhok the name whose author is not known

Sri Hastamalakacharya .

Sri Hastamalakacharya was another disciple of Sri Sankaracharya. He is said to have been the son of Prabhakara, the founder of what is called the Gurumata of the Purva Mimamsa. He was a mute from his birth. When Sri Acharya visited Sri Valli, the native place of Hastamalaka, in the course of his peregrinations, Prabhakara brought his mute son before the Acharya and implored him to bless his son. The Acharya immediately understood that the boy was no ordinary mute but a Yogi. He therefore asked him who he was. The boy who had till then been considered a mute, burst forth in reply with a poem in thirteen verses wherein he answered that he was neither a human being nor a Deva, neither a Brahmana nor a Kshatriya but that he was Pure Consciousness "Nija Bodha Rupa". The verses thus constitute such an invaluable mine of Advaitic truths that Sri Acharya himself has deigned to write a commentary on the same, a rare instance of a Guru writing a commentary on his Sishya's works. Besides Sri Sankara, Ananda Prakasa and Swayamprakasa have also written commentaries on Hastamalakiyam. Two other commentaries by two anonymous authors are also found in the Government Oriental Manuscript Library, Madras.

We have thus seen how the Advaitic tradition was conserved by the great Acharya and his immediate disciples, Sri Sureswara, Sri Padmapada, Sri Hastamalaka and Sri Totaka, all Master-Architects of Philosophy. This lofty philosophic edifice, reared up by these master-minds, was later adorned and fortified with invulnerable works by the intellectual Titans of the Gauda or Uttaradesa and of the Dravida or Dakshinadesa. It is curious to note that Sri Sureswaracharya, the foremost among the disciples of Bhagavatpada Sankara, has remarked in his Naishkarmya Siddhi that the beacon-light of Advaita was lighted by the Gaudas and Dravidas.

एव गौडैर्द्राविडैर्नः पूज्यैरर्थः प्रभाषितः ।

Probably, Sureswaracharya is here referring to that great Gauda, Gaudapadacharya and to that celebrated Dravida, the great Bhagavat Pada Sankara, the plural being used as a mark

of respect. But there is, in this passage, a significance, almost prophetic, a significance which perhaps even Sureswara did not suspect. For in the succeeding ages, it was the Gaudas and the Dravidas that have been maintaining the blaze of Advaita at its highest splendour.

Such luminaries as the great Vachaspati Misra of Mithila, Madhusudana Saraswathi and Brahmananda Saraswathi of Vanga Desa (Bengal), Sri Harsha of Kanya Kubja (Kanauj), Sadananda Vyasa of Kashmira and Krishna Misra of Madhya Bharata adorned the Advaitic firmament in the North. In the South arose stars of the first magnitude-splendid geniuses like Sri Anandagiri of Cheradesa, Sri Vidyaranya of Karnataka desa, Amalananda of the Rashtrakuta desa, Sarvajnatmamuni of the extreme south, Dharmarajadhwari, Nrsimhasrami and Sadasiva Brahmdra of Choladesa, Appayya Dikshita of Kanchi Mandala, Bhattoji Dikshita and Raghunatha Suri of the Maharashtra desa, Bellamkonda Rama Raya of the Andhra Desa and a host of others. And thus arose, after the sun of the great Acharya had set in the philosophic horizon, this scintillating galaxy in the firmament, maintaining through its blazing splendour, the Light of Advaita at its very best. Even the present age has produced scholars who have largely contributed and are still contributing to the maintenance of the glory of Advaitic Beacon. Thyagaraja Sastri of Mannargudi, Panchapakesa Sastri of Pazhamaneri, Hari Hara Sastri of Chidambaram, Bellamkonda Ramaraya of Andhra Desa, Subrahmanya Sastri of Karur, and Anantakrishna Sastri of Nuran have written many works on Advaita. In short, wherever the Vedas have been current, being handed down in Guru Sishya Parampara, we find authors of works on Advaita philosophy.

Sri Vimuktatman

Sri Vimuktatman is an important writer on Advaita. Sarvajnatma refers to "Mukti Kovida" in verse 14 of Chapter IV of his Sankshepa Sariraka. Madhusudana Saraswathi in his commentary on the Sankshepa Sariraka, Sara Sangraha, says that the Mukti Kovida mentioned in verse 14 is the author of Ishta Siddhi (Ishtasiddhikara). Nrsimhasrami and Ramatirtha,

two other commentators on Sankshepa Sariraka, also say that Mukti Kovida refers to the Ishta Siddhi Kara Ishta Siddhi is the work of Sri Vimuktatman. He should therefore be placed earlier than Sarvajnatman. Chitsukhacharya also refers to him in his Tatwapradiṭika. Besides Ishta Siddhi, Vimuktatman has written another work called "Pramana Vada Nirṇaya."

Sri Sarvajnatma Muni :

Sri Sarvajnatma Muni is said to be a disciple of Sri Sankaracharya and his immediate successor to the Kamakoti Pitha. In his Sankshepa Sariraka Sarvajnatma says he wrote the work during the reign of Manukuladitya. His Magnum Opus, the Sankshepa Sariraka, as its name itself implies, is an abridgement of Sri Sankaracharya's Brahma Sutra Bhashya. He has got an individuality of his own, and discusses many topics germane to the issues not previously discussed by the Acharya. There are about eight commentaries on Sankshepa Sariraka, of which those by Madhusudana Saraswathi and Nrsimhasrami, are the most important. Sarvajnatma is one of the Hierarchy of Advaita Acharyas worshipped at the time of Vyasa Puja. Besides Sankshepa Sariraka he has written two other works i.e. Pancha Prakriya and Pramana Lakshana.

Sri Vachaspati Misra :

Vachaspati Misra seems to have been a native of Mithila. He was a versatile scholar and a writer of vast distinction who has written authoritative tomes on all the Darsanas of his times. Bhamati, his masterly commentary on Sri Sankaracharya's Brahma Sutra Bhashya is the most famous scholiast that is always read by scholars.

According to a tradition current among scholars (vide page X, line 6 to 26, Bhamati Chatussutri-Suryanarayana Sastri and Kunham Raja T P H) Vachaspati Misra named his sub-commentary on the Brahma Sutra Sankara Bhashya after his wife, whose dutifulness and uncomplaining submission to his will earned for her this unique celebrity. From the very day of his marriage with Bhamati when he had to listen to scholarly discussions, Vachaspati was impelled to devote himself heart

and soul, to writing tomes on all the Darsanas, expounding therein dialectics of a brilliant order. But more than the composition of all these works, his labours in the cause of Brahman Vidya, that took the form of his masterly Scholiast, his magnum opus, on the Brahman Sutra Sankara Bhashya, so much engrossed his attentions and his energies that he entirely forgot the existence of his wife, who, however, during all his years of unremitting scholarly labours, waited on him with the exemplary wifely devotion such as could be met with only among Hindu Wives. When, however, Vachaspati had finished his Sastraic labours, he was far past the meridian of life. Almost suddenly he seemed to awake to the existence of his wife Bhamati on whom he had not bestowed a single conjugal attention. Deeply touched by her uncomplaining devotion, and sorely troubled by qualms, he begged her forgiveness for having so callously neglected her. Bhamati assured him that she was supremely happy to have served her Lord. With becoming modesty, however, she submitted that her only regret was that she was not blessed with progeny to perpetuate their race. Vachaspati, who was now on the wrong side of sixty, assured her that she need not rue the absence of progeny. He said he would immortalise her and her exemplary wifely devotion by naming his masterly commentary on the Sankara Bhashya after her. Hence it was that this Commentary came to be called Bhamati. Thus was a tardy but sincere reparation meted out to a neglected wife.

This work says Vachaspati, was written during the reign of King Nrga. The name Bhamati is associated with one of the two main schisms of Sri Acharya's interpretation of the Brahman Sutras called the Bhamati Prasthanana, the other being Vivarana Prasthanana after Prakasatma's Panchapadika Vivarana. There are about six commentaries on Bhamati, the best known of them being the Kalpataru by Sri Amalananda. Besides the Bhamati, Vachaspati Misra has written (1) Brahman Tattva Samiksha, a commentary on Mandana Misra's Brahman Siddhi (2) Nyaya Kanika, a commentary on Mandana Misra's Vidhi Viveka, (3) Tattva Bindu, an independent work on the Purva Mimamsa of the Bhatta School, (4) Sankhya Tattva Kaumudi, an independent work on the Sankhya Darsana, (5) Nyaya Kanika

Tatparya and (6) Nyaya Suchi Nibandhana, a supplement to No 5

Vachaspati is said to be the originator of what is called the Avachchheda Vada. He is always appealed to in many later works, whenever weighty support is sought for establishing a particular philosophic stand.

Sri Prakasatman :

It was Prakasatma, who brought Padmapada's Panchapadika into greater popularity, through his learned commentary thereon called the Panchapadika Vivarana. As has been already said, he was the originator of the Vivarana Prasthana. Later writers refer to him as the "Vivaranakara". He is one of the Brahma Vidyacharya's worshipped at the time of the Vyasa Puja. Several sub-commentaries have been written on the Panchapadika Vivarana, the most important of them being Tattva Dipana by Akhandananda Muni. Prakasatma has written three other works, namely, Sariraka Nyaya Sangraha, Sabdanirnaya and Laukika Nyaya Sangraha.

Sri Amalananda •

Sri Amalananda is the author of Kalpataru, a sub-commentary on Vachaspati Misra's Bhamati. Amalananda was also called Vyasasrami. He belonged to the Maharashtra Desa. Besides the Kalpataru, he has written an independent work on the Brahma Sutras called Sastra Darpana. The tenets of Advaita Vedanta as embodied in the Brahma Sutras are very faithfully reflected in this Darpana (Mirror). It is in the form of lectures on each Adhikarana of the Brahma Sutras. Amalananda has written a commentary on Padmapada's Panchapadika also, called Panchapadika Darpana. He has been referred to by Madhusudana Saraswathi in his Advaita Siddhi and by Appayya Dikshita in his Siddhanta Lesa Sangraha. Appayya Dikshita has written Parimala, a commentary on Kalpataru. Lakshmi Nrisimha has also written a commentary on Kalpataru called Abhoga. There are other commentaries also on Kalpataru.

Sri Harsha

Sri Harsha is another important writer on Advaita. He is the author of *Khandana Khanda Khadya*. This is said to be one of the important works on Advaita Dialectics. It has been composed mainly for refuting the doctrines of the Sunyanavac and Naiyayikas. Sri Vidyaranya and Madhusudana Saraswati refer to this work in their own works. Sri Harsha was the son of Hirapanditha and Mamalla Devi. He seems to have been the native of Kanauj (Kanya Kubja) and to have lived during the 11th century. Chitsukhacharya has written a commentary on *Khandana Khanda Khadya*. Besides Chitsukha's there are about 11 more commentaries on this work. Sri Harsha has written nine other works.

Sri Ananda Bodha .

Sri Ananda Bodha is another well-known exponent of Advaita. He is the disciple of Vimuktatman, the author of *Ishta Siddhi*. One of the five interpretations of *Mithyatva* is attributed to him. He quotes from the *Ishtasiddhi* of Vimuktatman. In one context he says, "This has been said by the guru, (Etadevoktam Gurubhihi)." He is the author of *Nyaya Dipavali*, *Nyaya Makaranda*, also called *Nyayapadesa Makaranda*, *Pramanamala* and *Sabda Nirnaya Vyakhya*. His *Nyaya Makaranda* is intended to demolish the arguments of the Naiyayikas. He frequently refers to Vachaspathi Misra, and is himself referred to by Madhusudana Saraswati. Chitsukha has written commentaries on *Nyaya Makaranda* and *Pramanamala*. Sri Sukaprakasa, a disciple of Chitsukha, has also written a commentary on *Pramanamala*. His *Nyaya Dipavali* has been commented upon by Amritananda Yogi and Sukaprakasa also.

Sri Anandanubhava :

Sri Anandanubhava is a writer of great antiquity. He is known to have composed *Nyayaratna Dipavali* and *Padartha Nirnaya*. The former refutes the views of Naiyayikas and the latter those of the Vaiseshikas. Both of these works have been commented upon by Anandagiri and the latter alone has been commented upon by Atmaswarupa Bhagavan.

Sri Chitsukhacharya .

Sri Chitsukhacharya is another important and authoritative writer on Advaita. He was the disciple of Jnanottama and the Guru of Suka Prakasamuni. He has written several works, the most important of them being Tattva Pradipika, also known as Tattva Dipika. This work refutes the objections raised against the Advaitic Doctrines by the dualists, such as the Tarkikas. The arguments raised herein provoked a reply from the Mdhwas. Vyasaraya wrote Nyayamrita refuting the arguments advanced in the Tatwa Pradipika. Besides the Tatwa Pradipika, Chitsukha has written thirteen other works.

Sri Sankarananda

Sri Sankarananda was the disciple of Anantatman and Vidyatirtha and was the Guru of Bharati Krishna Tirtha and Vidyaranya. He seems to have been a native of Madhyarjuna, also known as Tiruvidadimarudur in Tanjore District. He was the son of Vanchesa and Venkatasubbamma. He was associated with Vidyaranya in the establishment of some new Mathas affiliated to the Sringeri Matha. His important work is Atmapurana, known as Upanishad Ratna, containing the essence of the Upanishads in verse in the form of anecdotes. Besides Atmapurana he has written dipikas on about 27 Upanishads.

Sri Bharati Krishna Tirtha .

Sri Bharati Krishna Tirtha was the disciple of Sri Sankarananda and of Sri Vidyatirtha. In his Purvasrama he was the brother of Madhava, who afterwards became Sri Vidyaranya. His works are (1) Vaiyasika Nyayamala (probably in collaboration with Sri Vidyaranya), (2) Vakya Sudha Vyakhya and (3) Vratakala Nirnaya.

Sri Vidyaranya

Sri Vidyaranya was the name assumed by Madhavacharya when he entered Sanyasasrama. He was the son of Mayana and Srimali and the brother of Sayana and Bhoganadha. He belonged to a family of Karnataka Brahmins. In medieval Sanskrit literature Sri Vidyaranya occupies a unique place. He stands second only to Sri Sankaracharya. He became the

pontiff of the Sringeri Matha and was in a sense the founder of the kingdom of Vijayanagar. He was the Minister and Counsellor of three kings of the Vijayanagar Empire. He was called Karnataka Simhasana Sthapanacharya. He was a versatile genius. His Bhashyas on the four Vedas, his Pancadisi and Jivanmukthi Viveka are well known. Among other works are (1) Anubhuti Prakasika, (2) Panchak Vivara, (3) Brahmavid Asirvadapaddhati, (4) Mahaval Vivaranam, (5) Vakya Sudha, (6) Vivaranaprameya Sangraha, (7) Brhadaranya Vartika Sara, (8) Nrsimha Tapini Upanish Dipika, (9) Aitareya Upanishad Dipika and (10) Parasara Madhaviya.

Sri Nrsimhasrami

Sri Nrsimhasrami is another important writer on Advaita. He lived in the 11th century and was the disciple of Sri Girivendra Saraswathi and Jagannadhasrami. Appayya Dikshita refers to him in his Siddhanta Lesa Sangraha. His works are: (1) Advaita Dipika, (2) Vedanta Tattva Viveka, (3) Tattva Viveka Dipana also called Advaita Ratna Kosa, a commentary on his own work Vedanta Tattva Viveka, (4) Advaita Siddhanta Vijayanthi, (5) Tattvam Padartha Prakasa, (6) Vedanta Ratna Kosa being a commentary on Padmapada's Panchapadika, (7) Bhavaprakasika, being a commentary on Prakasatman's Panchapadika Vivarana, (8) Bhedadhikkara and six other works. Nrsimhasrami was the Guru of Dharmaraja Adhwari, the author of Vedanta Paribhasha. There are about eight commentaries on Tattva Viveka and six commentaries on Bhedadhikkara.

Sri Dharmaraja Adhwari :

Sri Dharmaraja Adhwari is also a well-known Advaitic writer. His Vedanta Paribhasha is a standard work on Advaita Vedanta, and all students of Advaita Philosophy are expected to read it before studying other books on Advaita. It deals with the technique of Advaita Vedanta expounded in the terminology of the Naiyayikas. He belonged to Kandra-manikkam in the Tanjore District and was a contemporary of Appayya Dikshita. Ramakrishna, the son of Dharmaraja

Adhwari has written a commentary on his father's Vedanta Paribhasha called Sikhamani. Anantha Krishna Sastri of the Calcutta University has also written a commentary on the same. There are six other commentaries on the Vedanta Paribhasha. Besides Vedantha Paribhasha Dharmaraja Adhwari has written (1) a commentary on Padmapada's Panchapadika and (2) Tarka Chudamani, a commentary on Gangesopadhyaya's Tatwa Chudamani. He is also reported to have written a commentary on a work of Sasadhara.

Appayya Dikshita .

Appayya Dikshita occupies a place among the few top-ranking writers on Advaita. He was proficient in all branches of learning and so versatile was his genius that he like Vachaspati Misra adorned whatever he touched. There is hardly any important branch of Sanskrit literature which Appayya Dikshita has not embellished with the flashes of his brilliant intellect. He was born in Adayapalam, a village near Kanchi. He was the son of Rangarajadhwari, the author of Advaita Mukura also called Advaita Vidya Mukura. Appayya Dikshita describes himself as the son of Rangarajadhwari, "Advaita Vidyacharya." He lived at Vellore under the patronage of Chinna Bomma. He was the teacher of Bhattoji Dikshita, the author of Siddhanta Kaumudi, the standard work on Grammar. Appayya Dikshita lived to a very old age. He shuffled off his mortal coil at Chidambaram in his 72nd year. He is the reputed author of 104 works covering all branches of learning. He has written a commentary called Parimala on Amalananda's Kalpataru (itself a commentary on Vachaspati Misra's Bhamati) and has also written an independent work on Brahma Sutra called Nyayarakshamani. He has also written a commentary called Sivarkamani Dipika on Srikantha Bhashya on the Brahma Sutras according to Saiva Visishtadvaita. Among his other works are (1) Kuvalayananda (2) and Chitramimamsa, (both Alankara Granthas), (3) Yadavabhyudaya Vyakhya (commentary on Vedanta Desika's Yadavabhyudaya), (4) Mayukhavalī (a commentary on Sastra Dipika), (5) Nyayamuktavali, a vritti on Brahma Sutras according to the Madhva School, (6) Naya Mayu-

the Mahka, a vritti on Brahma Sutras according to the Ramar School (7) Naya Mani Mala, (a vritti on Brahma Sutras according to Srikanta School), (8) Naya Manjari, (a vritti on Brahma Sutras according to the Advaita School), (9) Siddhanta L Sangraha, discussing the doctrines of the various sub-schools Advaita, (10) Anandalahari, explaining the real meaning Srikanta's Bhashya with a commentary on the same, (11) Ratna Pariksha with commentary, (12) Sivadvaita Nirn. (13) Sikharini Mala and its commentary (14) Sivatatva Viveka (15 & 16) Brahma Tarka-stava and its Vivarana, (17) Vidayasayana and (18) Upakrama Upasamhara. He has written some works criticising the *Ramanuja* and *Madhya* Schools, a number of Stotras and miscellaneous works on Mimamsa, Dharmasastra, Lexicon and Saivavisishtadvaita. He is said to have written in all 104 works.

Sri Bhattoji Dikshita :

Sri Bhattoji Dikshita, the great Grammarian, was the son of Lakshmidhara and brother of Rangoji Dikshita. He belonged to the Maharashtra country. He was initiated into Mimamsa and Vedanta by Appayya Dikshita, and as such is a direct disciple of Appayya Dikshita. His work Tatva Kaustubha is directed against the arguments of the Dwaitis. He has written several works on Advaita, Mimamsa, Dharma Sastra etc. His works on Advaita are (1) Tatva Kaustubha (2) Advaita Kaustubha and (3) Tatva Viveka Dipana Vyakhya. Among his works are 6 works on Grammar and 18 works on Dharma Sastras.

Sri Anandagiri :

Anandagiri, also known as Anandajnana, was a native of the Chera Country. He was the son of Suryanarayana. He generally offers his obeisance to Vishnu in all his works. In his purvasrama he was known as Janardana and wrote a work called Tatvaloka under the guidance of Anubhuti-swarupa. He later became the disciple of Suddhananda. He belonged to the 14th century. He was a prolific writer. As a commentator par excellence, he has acquired a very great reputation. He

has written commentaries on all the Bhashyas of Sri Sankaracharya besides commentaries on the works of some other authors also. In addition he has written many independent works. He is referred to by Prajnananda in his commentary on Tatvaloka, by Mahadeva Yatindra the Naiyayika, by Seshasaraṅga Dhara, the commentator of Udayana's Lakṣhanavṛtti and by Sivaditya in his Saptapadārthi, Ramananda Saraswati and Sadananda Vyasa. Besides his commentaries on Sri Acharya's Bhashyas he has written commentaries on Sureswara's Brhadaranyaka and Taittiriya Varthikas, Panchikarana Varthika, Atma Jnana Upadesa Vidhi, Upadesa Sahasri and Vakya Vṛtti of Sri Sankaracharya, Padārtha Tatva Nirṇaya, Nyaya Ratna Dipavali, Swarupa Vivarana and Upasadana. Besides these commentaries he has written independent works namely Tarkasangraha, Tatvaloka (written in his Purvasrama), and Mitabhashini. Sankaravijaya, Satasloki Tika and Harimide-stotra Tika, are also attributed to him. He has also written a commentary on Sarvajna's Pancha Prakriya.

His work runs to about 75000 Granthas.

Sri Akhandananda Muni:

Sri Akhandananda Muni was the disciple of Sri Akhandarubhuti. He was the author of Tatvadipana, a commentary on Prakasatma's Panchapadika Vivarana and of Rju Prakasika, a commentary on Vachaspati Misra's Bhamati. Besides these two works he has also written a commentary on Govardhana's commentary on the Tarka Bhashya of Kesava Misra and Mahavishnu Puja Paddhati.

Sri Madhusudana Saraswati

Sri Madhusudana Saraswati is an important author of Advaita works. He is said to belong to the village of Kotali-palli in the Faridpur District in Bengal. His original name was Kamala Nayana. After studying Nyaya under one Sri Rama who is one of the three Gurus mentioned by him in his Advaita Siddhi and Gudārtha Dipika, he went to Varanasi where he was initiated into Sanyasa by Visweswara under the name of Madhusudana Saraswati. The famous Hindi Poet

Thulasidas was one of his intimate friends. It was while he was staying at Varanasi that he wrote most of his works. He sincerely believed that the Advaita Philosophy as propounded by Sri Sankaracharya, and developed by later writers like Sureswaracharya, Vachaspati Misra, Chitsukha, and other writers was the only legitimate message of the Upanishads. He has also tried his best to establish that doctrine in his Advaita Siddhi and Siddhanta Bindu. He attained Siddhi at the advanced age of 105 at Haridwar. His most important works are Advaita Siddhi and Siddhanta Bindu. In his Advaita Siddhi he refutes the argument of the Dvaita writer, Vyasaraya in his Nyayamritha which itself was written in refutation of the arguments advanced by Chitsukha in favour of Advaita in his Tatva Dipika. Tatva Dipika itself is a rejoinder to an attack on Sri Harsha's Khandana Khanda Khadya. One Rama Tirtha wrote a work called Tarangini attacking Advaita Siddhi. Sri Brahmananda Saraswati in his Nyaya Ratna Mala, a commentary on Advaita Siddhi has very ably and logically refuted all the arguments against the Advaita doctrine in Ramatirtha's Tarangini. There are several commentaries on Advaita Siddhi. It is one of the works which have to be studied by all advanced students of Advaita Philosophy. His Siddhanta Bindu is a commentary on the Dasasthok of Sri Sankaracharya. This contains a digest of all the views of the leading luminaries of Advaita school on several important aspects of this Philosophy. There are several commentaries on Siddhanta Bindu also. Besides (1) Advaita Siddhi and (2) Siddhanta Bindu Madhusudana Saraswati has written about 17 other works of which the important are (1) Advaita Ratna Rakshana (2) Sarasangraha, a commentary on Sankshepasara-raka (3) Gudarth Dipika, a commentary on Bhagavad Gita (4) Bhagavad Bhakthi Rasayana (5) A Tika on Pushpa-danta's Siva Mahimnastotra (9) Prasthan Bheda.

With all his unshakable conviction in Advaita Philosophy, he was nevertheless a great devotee of Sri Krishna of Brindavana and he realised the absolute Brahman of Advaita in that Blue Effulgence (Nilam Mahaha) that sports on the banks of the Yamuna.

‘ ध्यानावस्थिततद्गतेन मनसा यन्निर्गुण निष्क्रियं
 ज्योतिः किञ्चन योगिनो यदि परं पश्यन्ति पश्यन्तु ते ।
 अस्माकन्तु तदेव लोचनचमत्काराय भूयाच्चिरं
 कालिन्दीपुलिनोदरे विमपि यन्नील महो धावति ॥ ’

Sri Brahmananda Saraswathi

Sri Brahmananda Saraswathi was also an important writer on Advaita Philosophy. He is popularly known as Gauda Brahmananda. He was the disciple of Sri Narayana Tirtha. A versatile writer, he has written important and authoritative works on Advaita. No study of Advaita Philosophy is regarded as complete until one has studied Brahmanandiyam, his brilliant commentary on Madhusudana Saraswati's Advaita Siddhi. As has been mentioned already (Vide supra) one Ramatirtha, a Dwaiti, wrote Tarangini attacking Madhusudana Saraswati's Advaita Siddhi. Brahmananda effectively refuted all the arguments of Ramatirtha in his Laghu Chandrika, and Guruchandrika, both commentaries on Advaita Siddhi and defended the unassailability of Advaita. Besides the two works above mentioned he has written (3) Bindu Tika, being a commentary on Madhusudana Saraswati's Siddhanta Bindu, (4) Vedanta Sutra Muktaavali, a treatise on the Brahma Sutras (5) Isavasya Slokartha (6) Isavasya Upanishad Rahasya (7) Mundakopanishad Rahasya and (8) Mimamsa Rahasya. It appears that Brahmananda studied Vedanta under Sivaramendra Saraswati in Kanchi Mandala. That is why he is generally known as 'Gouda Brahmananda in the South' to mark him as one hailing from Gauda Desa. It is not usual to refer to a person belonging to a particular part of the country with the name of that country appended to his name unless he is a stranger in the country.

Sri Achyuta Krishna Tirtha.

Sri Achyuta Krishna Tirtha was the disciple of Swayamprakashananda Saraswati. He is the author of (1) a commentary on Appayya Dikshita's Siddhantalesa Sangraha called Krishna-lankara, (2) a commentary on Bhashya Ratna Prabha and

(3) a commentary called Vanamala on Sri Sankaracharya Taittiriya Upanishad Bhashya. He has also written an independent work called Manamala.

Sri Advaitananda Saraswati

Sri Advaitananda Saraswati was the author of a good commentary on Sri Sankaracharya's Brahma Sutra Bhashya called Brahma Vidyabharana. This is a commentary which regarded next in importance only Bhamati, Nyayanirnaya and Ratnaprabha. Advaitananda was the disciple of Ramananda Tirtha and Bhumananda Saraswati. He says his work is only an abridgment of a more elaborate commentary by his teacher Ramananda Tirtha. His other works are Adhyatma Chandrika and Atmabodha Tika.

Sri Anubhutiwarupacharya.

Sri Anubhutiwarupacharya is the author of many Advaita works. Sri V. Raghavan of the Madras University opines that he is the same as the author of Prakatartha Vivarana, a commentary on Sri Sankaracharya's Brahma Sutra Bhashya. The author of Prakatartha Vivarana is said to have commented on all the Upanishads. But only some of them are available now. Anubhutiwarupa's works are (1) Prakatartha Vivarana (2) Pramana Ratnamala Vyakhya, (3) Gowdapadiya Bhashya Tippi, (4) Gaudapadiya Viveka, (5) Chandrika, a commentary on Nyaya Dipavali, (6) Nyaya Makaranda Vyakhya, (7) Bhagava Gita Bhashya Tippi and (8) Saraswata Prakriya (Grammar). He is the Guru of Janardana, who afterwards became Anandagiri. He seems to belong to the south.

Sri Amareswara Sastri.

Sri Amareswara Sastri states in the colophon to his work Bimba Drishti that he belonged to the Khambampatti family and to Bharadwaja Gotram. He quotes in his work Vachaspati Misra. Nothing further is known about him. His works are (1) Ajnanadwanta Chanda Bhaskaram (2) Advaita Ratnaprakasa, (3) Avidya Pisachi Khandanam (Bhajnana) (4) Jivaraja Vijaya, (5) Proudhanubhava (6) Bimba Drishti Vichara, (7) Vasana Pratihara Dasaka, (8) Atmatirtha, (9) Dakshinamurthi

Vilasa, (10) Maha vakyartha Vichara, (11) Vichitrasataka and (12) Vedanta Bheri Bhankara

Sri Krishna Misra

Krishna Misra is the author of Prabodha Chandrodaya. He seems to belong to Khajuraho in the Chandella Principality in Rajastan which was also known as Jajabhukti. The Prabodha-chandrodaya is an allegorical drama written at the instance of one Gopala. Krishnamisra seems to have been a contemporary of Kirtivarman (1060 -1100 A. D.) It is said that he wrote this work to inculcate Vedantic ideas into the mind of one of his disciples who was rather worldly-minded.

Sri Anandapurna Vidyasagara

Sri Anandapurna Saraswati, is a disciple of Abhayananda Saraswati. His name in his Purvasrama seems to have been Vidya Sagara. He has written commentaries on (1) Khandana Khanda Khadya, (2) Panchapadika, (3) Brahma Siddhi, (4) Panchapadika Vivarana, (5) Mahavidya Vidambana (Nyaya) (6) Moksha Dharma of Maha Bharata and (7) Nyaya Chandrika, and an independent treatise on Vaisesika system. He is the author of an unknown work Brihadaranyavartika-tika, referred to by Nandi Gopa in his commentary on Prabodha Chandrodaya Nataka (p 204 N S Edn)

Sri Upanishad Brahmendra Saraswathi

Sri Upanishad Brahmendra Saraswathi, generally known as Upanishad Brahmendra was the disciple of Sri Vasudevendra Saraswathi. He was one of the pontiffs of the Upanishad Brahmendra Mutt at Kancheepuram. He is a prolific writer. He has written commentaries on all the 108 Upanishads. Probably that is the reason why he is commonly known as Upanishad Brahmendra. His original name seems to have been Ramachandrendra Saraswati. At the end of his Muktiopanishad Vyakhya he says that his father Sivakameswara wanted to write commentaries on the 108 Upanishads, that as he was not able to do so, Upanishad Brahmendra wrote the Vyakhyas, that he was only the writer of the Vyakhyas and that Sri Rama had

them written by him. He refers to three persons as having been instrumental in writing them. Besides these commentaries he has written many other independent works. Among them are (1) Mahavakya Ratnavali Vyakhyana Tattva Siddhanta Vritti (Kiranavali) (2) Paramadvaita Siddhanta Paribhasha, (3) Brahma Sutra Brahma Tatva Siddhanta Vritti, (4) Mahavakya Ratnavali Prabhalochanam, (6) Linga Bhanga Mukti Sataka, (6) Bhagavatgita Vyakhyana and (7) Tripat Tatwadi Saptha Prakarana.

He enumerates, at the end of each of his works, the number of Granthas contained in it, probably to prevent interpolation. From this enumeration it is found that his contribution to Advaita is astonishingly voluminous. His writings come to about 45,000 Granthas.

Sri Umamaheswara Sastri

Sri Umamaheswara Sastri appears to hail from South India. He belonged to the Vellala Family. He says he was the disciple of one Appayya Sastri. His works are (1) Tattva Chandrika also called Nirguna Brahma Mimamsa, a polemic work criticising the Ramanuja and Madhwa schools, (2) Virodhavarudhini, a similar polemical work, (3) Advaita Kamadhenu, and (4) Vedanta Siddhanta Sara.

Sri Krishnananda Yati

Sri Krishnananda Yati was the disciple of Ramabhadra Yati. He was a great Advaita scholar. He seems to have lived during the 17th century. The most important of his work is Siddhanta Siddhanjanam wherein he discusses the various Siddhantas of the Advaita Teachers who preceded him. Bhaskara Dikshita, one of his disciples, has written a commentary called Ratnathulika on Siddhanta Siddhanjanam. His other works are (2) Vedanta Vadartha (3) Brahma Tattva Subodhini (4) Sivatatva Ratna Malika and a commentary thereon (5) Anushtana Paddhati.

Sri Gangadharendra Saraswati

Sri Gangadharendra Saraswati was the author of some important works on Advaita. Not much is known about him.

He has written (1) Swarajya Siddhi, (2) Kaivalya Kalpadruma, a commentary on his own Swarajya Siddhi, (3) Vedanta Siddhanta Suktī Manjari, (4) a commentary on Appayya Dikshita's Siddhanta Lesa Sangraha, (5) Pranavakalpa Vyakhyā and (6) Siddhanta Chandrika Vyakhyā

Sri Tryambaka Sastri

Sri Tryambaka Sastri is the disciple of Brahmananda Saraswati. It is not clear if this is the same Brahmananda Saraswati as the author of Nyayaratnamala. He has written many Advaitic works. His works are (1) Drigdrisya Prātibandhanupapatti Prakasa, (2) Prakṛtyadhikarāṇa Vichara, (3) Prāmāṇya Tatva, (4) Basavabaddha, (5) Bhashyabhanu Prabha, a commentary on the Sariraka Bhashya of Sri Sankaracharya, (6) Sastrārambhasamarthanam, (7) Srutimataprakasa, (8) Srutimatanumanopapatti, (9) Srutimatodyota, (10) (Advaita) Siddhanta-vaijayanṭi and (11) Avidyalakshanānupapatti

Sri Narayana Tirtha (Saraswati)

Sri Narayana Tirtha was the disciple of Ramagovinda Tirtha. He has written 2 works on Advaita namely (1) Vedanta Vibhavana Tika and (2) Siddhanta Bindu Tika. His other works are commentaries on (3) Udayana's Kusumanjali, (4) Raghunatha's Dīdhiti, (5) Viswanatha's Bhashaparichcheda, (6) Sankhyatatva Kaumudi, (7) Sankhya Karika, (8) Yoga Chandrika, (9) Yoga Sutra Vritti, (10) Bhakti Chandrika, a commentary on Sandilya's Bhakti Sutras, (11) Bhaktyadhikarāṇa with commentary and (12) Vedastuti Tika. This Narayana Tirtha is different from Narayana Tirtha, the author of Krishna Lila Tarangini and Bhattaparibhasha. He was initiated into Sanyasa by Sivaramatirtha. He seems to have lived during the 18th century. He was also the author of a Vartika on Brahma Sutra Sankara Bhashya. He was also the Guru of Brahmananda Saraswati.

Sri Govindananda Saraswati

Sri Govindananda Saraswati was the disciple of Sri Gopalananda Saraswati, himself the disciple of Sivaramananda Saraswati. He seems to have belonged to the Kanchi Mandala. He is said to be the author of Ratna Prabha, the popular com-

mentary on Sri Sankaracharya's Brahma Sutra Bhashya Vivaranopanyasa Ratnaprabha is one of the important commentaries on Sri Acharya's Brahma Sutra Bhashya and most widely read by students of Advaita all over India. At the beginning of Ratna Prabha the author says that he belongs to a Brahma Vidya Parampara which was blessed with Payasa by Sri Kamakshi Devi herself.

कामाक्षीदत्तदुग्धप्रचुरगुरनुत्प्राज्यभोज्याधिपूज्य-

श्रीगौरीनायकमिप्रकटनशिवरामार्यलब्धात्मबोधैः ।

श्रीमद्गोपालगीर्भिः प्रकटितपरमाद्वैतभासास्मितास्य

श्रीमद्गोविन्दवाणीचरणकमलगोनिर्वृतोऽहं यथालिः ॥

Here the author says that he is the disciple of Govindananda, a disciple of Gopalananda, himself a disciple of Sivaramananda who drank the Divine Payasa given to him by Sri D. Kamakshi. Though it is said in the colophon to Ratna Prabha that Govindananda is the author of Ratna Prabha, it cannot be his work because the author says that he is the *disciple* of Govindananda. The work is generally spoken of as Ramanandiya and the author of the work says at the beginning of his commentary on the 4th Adhyaya, "Ramanamasmī (Rama is my name)". Further Ramananda is the author of Vivaranopanyasa, a treatise on the Brahma Sutras. In the beginning of that work also he repeats the sloka "Kamakshi Dugdha" the same that we find in Ratnaprabha and in the colophon also it is said "by Ramananda, the disciple of Govindananda". Balakrishnananda, the author of Sariraka Mimamsa Bhashya Vartika, a disciple of Sridharananda, whose Paramaguru was Sivaramananda already mentioned, also refers in his Vartika to the fact that Sivaramananda was blessed with Paramanna Payasa by Sri Kamakshi Devi herself.

पुरः काञ्चीनाम्न्या विमलमणिदीपायितवपुः

पुरा भोजभोजं परमपरमान्नं प्रणिहितम् ।

परस्याश्चिच्छक्तेरतुल्यदयया तुन्दिलतरः

पुरस्तान्मे नित्यं स्फुरतु शिवरामो यतिपतिः ॥

Kanchipura, the Kamakotipuri of the Bhagavata, is, as everyone knows, the place of Kamakshi, the Brahma Vidya Swarupini. It is stated in the Kenopanishad that Uma Haimavati appeared before Indra and taught him Brahma Vidya. It was at Kanchi that Sri Sankaracharya inscribed and consecrated Sri Chakra in the Kamakshi Temple, and thus established the Kamakoti Peeta, for the propagation of Brahma Vidya. The important tenet of Brahma Vidya is the realization of the identity of all individual souls with the Supreme Atma or Paramatma. Sri Mukakavi, in his out-pourings of Panchasati (500) eulogising Kamakshi expresses this idea clearly in his verse,

ऐश्वर्यमिन्दुमौलेरैकात्म्यप्रकृतिकाश्चिन्मध्यगतम् ।

ऐन्दुवकिशोरशेखरमैदम्पर्यं चकास्ति निगमानाम् ॥

Here he clearly says that the original source of Brahma Vidya Aikathmya (ऐक्यत्वम्), the idea of the identity of the Jivatma and Paramatma, resides in the centre of Kanchi. The seed of Advaita thus sown in Kanchi has born excellent fruits in that we see Kanchi and its neighbourhood have produced many prominent writers on Advaita whose works are the most outstanding works on Advaita even to this day. We have already mentioned the names of Govindananda and Balakrishnananda. Balakrishnananda, also called Abhinava Dravidacharya, says that he belongs to Srutinagara, which is probably the same as Vedapuri (Vedapura), the modern Tiru-ottu-oor, the headquarters of the Cheyyar taluk in the North Arcot District. We find that Purnananda Saraswati, also called Anandapurna, the author of a commentary on Sri Harsha's Khandana Khanda Khadya and Mandana Misra's Brahma Siddhi and other important Advaitic works, Sivaramananda Saraswati (mentioned in the two verses quoted in the beginning of this section,) who is reputed to be the author of a commentary on Madhusudana Saraswati's Advaita Siddhi, Narayanandana Saraswati also known as Narayana Tirtha, the disciple of Govindananda Saraswati and the author of the Prose-varthika on the Brahma Sutras, Krishnananda Saraswati (Senior), disciple of Ramananda Saraswati and the author of a commentary on Ratna Prabha, Brahmananda Saraswati (Gauda) generally known as

Gauda Brahmananda, author of Laghuchandrika and Chandrika, the most authoritative commentaries on Nisidhana Saraswati's Advaita Siddhi, Nyayaratnamala, Eka Sutra Muktaavali, Advaita Siddhanta Vidyotana and other Krishnananda Saraswati (Junior), author of Siddhanta Sijanam, all these great authors, as well as Purushottama Sarvagopalananda Saraswati, Sridharananda Saraswati, Swaprakasananda Saraswati, and Ramananda Saraswati (I) all these belong to this same Guruparampara. Thus we see that this Parampara consists of important Advaitic authors. The sanyasis of the Advaita Sampradaya are generally divided into ten different orders, Tirtha, Asrama, Vana, Aranya, Parvata, Sagara, Puri, Bharati and Saraswati. The Sarvagopala Sampradaya consists of two orders Ananda Saraswati and Saraswati. We have already seen how the Kanchi Math has produced many eminent Sanyasis belonging to the Ananda Saraswati order. Among the Sanyasis of the Saraswati order to which the Kanchi Kamakoti Peeta belongs are Upanishad Brahmendra Saraswati, the author of commentaries on all the 108 Upanishads, Sadasiva Brahmendra Saraswati, the author of Atma Vidya Vilasa, Brahma Tatva Prakasa (a vritti on Brahma Sutras) and Siddhanta Kalpa Girvanendra Saraswati, the author of Prapanchasara Sangraha, Gangadharendra Saraswati, the author of Swarajya Siddhanta, Advaitanandendra Saraswati, the author of Brahma Vimarshana, a commentary on Sri Sankaracharya's Brahma Sutra Bhashya, Bodhendra Saraswati, the author of Advaita Bhushana, another commentary on Brahma Sutra Bhashya, Vasudevendra Saraswati, the author of Tatva Bodha, Prapancha Tatva Prakasika and Vasudeva Mananam are some of the authors belonging to this order. Sanyasis of this Saraswati order are found even now on the banks of the Kaveri, the Palar, the Krishna and the Godavari. It appears from an inscription in Varadaraja Swami Temple that there was in Kanchipuram a Mutt belonging to the order of "Sagara". An inscription on the inner face of the west gopura, north side, in the Varadaraja Temple dated saka 1300, Kalayukti Margali, 2nd corresponding to November 27, 1378 in the re-

of the Vijayanagara king, Hariyanna Udayar registers the grant of the village of Iluppaipattu as Sarvamanya to the Ascetic Sri Vedendrasagara Sripada of the Veda Mata in the Perumal Koil at Kanchipuram to meet the Biksha expenses of the Swami.

Brahmananda Saraswati was also called Gaudabrahmananda. Probably he was so called because he belonged to Gaudadesa and came to the south in order to study Sastras under Sivaramanandendra Saraswati who as already stated was blessed with Payasam by Kamakshi. It is not usual to refer to a person residing in a particular part of the country with the name of that country appended to his name unless he is a stranger in that country. Similarly Balakrishnananda is called Abhinava Dravidacharya (the previous Dravidacharya being one who belonged to the pre-Sankaracharya period,) because as he himself says he was travelling in the northern parts of the country like Prayaga, Banares and Kailasasrama where he says he finished various portions of his varthika. The same analogy may be applied to the case of Gaudapadacharya and the (pre-Sankaracharya) Dravidacharya.

Sri Sarvajnatma, the author of Sankshepa Sariraka, in the beginning of his work, pays respects to Sankaracharya in the following sloka

वक्तारमासाद्य यमेव नित्या

सरस्वती स्वार्थसमन्वितासीत् ।

निरस्तदुस्तर्ककलङ्कपङ्का

नमामि त शङ्करमर्चिताङ्घ्रिम् ॥

Though the meaning of the word Saraswati in this sloka is Saraswati, the mere word "Saraswati" is also suggestive of the fact that the Saraswati order, one of the ten orders of the Sanyasis of the Advaita Sampradaya, was specially associated with Sri Sankaracharya *

*Once Sureswaracharya, the foremost disciple of Sri Sankaracharya developed a boil in his head. All human treatment failed to cure the same. In his boundless love for his disciple Sri Sankaracharya sent for the Aswins, the doctors of the Gods. They came at his call and Sureswaracharya was completely cured. Indra, the King of the

The Guru of Madhwacharya was one Akshobhya Tirtha belonging to the Tirtha Sampradaya. That is why Madhwacharya is known as Ananda Tirtha and the Sanyasis of his Sampradaya belong only to this order of "Tirthas". The Guru who initiated Krishna Chaitanya belonged to the order of "Puris," his Guru being Iswara Puri)

Sanyasis according to the Advaita view consist of four classes Kutichaka, Bahudaka, Hamsa and Parama Hamsa. The first two have Tridandas. But as these two are believed to have been prohibited in this age, there are no Tridanda Sanyasis among them now. That the Tridanda Sanyasis belong to the Advaita Sampradaya has been spoken to by the Tamil Commentator Nachinarkkiniyanar in his commentary on Kalithogai.

Curiously enough in the second Ashtaka, 6th prasna, of the Krishna Yajur Veda accidental mention of the words Saraswati and Indra and *vice versa* occurs in more than one place. In some of them the Aswini Devas and words denoting healing are also associated with the names Indra and Saraswati.

Sri Narayanasrami

Sri Narayanasrami was the disciple of Ramananda Saraswati. He has written commentaries on 1 Prasna, 2 Brahmanvidya,

Gods, got angry with the Aswins for leaving the Kingdom without his permission and hurled his famous weapon Vajra against the Acharya. The weapon scarcely reached the Acharya's presence when it suddenly lost its force and the weapon itself broke into thousand pieces, even as the arrows of Viswamitra had broken before the Brahmadanda of Vasishtha, the mighty sage and the Guru of Sri Ramachandra. Indra at once flew into this world and fell at the feet of Sri Sankaracharya and prayed to be forgiven. Indra begged the world—teacher to do him the favour of appending the title Indra to his name and accepting the insignia of his office as the king of the gods. Sri Sankara gave the title and insignia to his first disciple Sureswaracharya. The following verse from a work called Vasana Deh Stuthi also supports this incident.

यो वै मण्डनमिध्रविद्वदधिपम्यापाद्य सन्यासिता

तन्मूर्ध्नि व्यसनापनोदनविधावाकर्षयन्नश्विनी ।

मैषज्य कलयामभूत् कृपितस्येन्द्रस्य वज्रायुध

चूर्णाकृत्य पुनर्ददौ हरिपदे चक्रे तमेन भजे ॥

3 Kshurika, 4 Chulika, 5 Atharvasiras, 6 Atharvasikha, 7 Garbha, 8 Maha, 9 Brahma, 10 Pranagnihotra, 11 Nadabindu, 12 Brahmabindu, 13 AmrtaBindu, 14 DhyanaBindu, 15. Thejorbindu, 16 Yoga Sikha, 17 Yogatatva, 18 Nila Rudra, 19 Kalagni Rudra, 20 Aruni, 21 Narayana and 22 Paramahansa Upanishads His commentaries are all based on the Advaitic doctrine of Sri Gaudapadacharya and Sri Sankaracharya

Sri Purnananda Tirtha

Sri Purnananda Tirtha has written many Advaitic works Nothing is known about him except the works written by him His works are 1 Advaita Makaranda Vyakhya, 2 Antahkarana Prabodha Tika, 3 Avadhuta Gita Tika, 4 Ashtavakra Gita Tika, 5. Atmajnanopadesa Tika, 6 Atmanatma Viveka Tika, and 7 Dakshinamurthi Stotra Tika

Sri Balakrishnananda

Sri Balakrishnananda, also called Abhinava Dravidacharya, belongs to the Ananda Saraswati sampradaya of Advaita Sanyasis He was a disciple of Sridharananda, and was a contemporary of Krishnananda Saraswati, the author of Siddhanta Siddhanjanam Sri Brahmananda Saraswati, the author of Laghu Chandrika and Nyayaratnamala was the Vidyaguru of Balakrishnananda He refers to the place of his birth as Srutinagara This Srutinagara is probably the same as Vedapuri, otherwise known as Tiruvottiyur (Cheyyar Taluk) in the North Arcot District, sixteen miles to the south of Kanchi He seems to belong to the 17th century His works are commentaries on 1 Isa, 2 Kena, 3 Kata, 4 Chhandogya, 5 Prasna Upanishad and 6 Bikshu (Brahma) Sutra Bhashya Vartika. In his Vartika he has dealt with some topics not dealt with in the Bhashya He studied various branches of learning under various authors, namely Nyaya under Vasudevendra Saraswati, Jyotisha (Astronomy) under Swayamprakasatirtha, Vedanta under Brahmananda Saraswati, Kavyas under Venkatakavi Vyakarana under Nagoji Bhatta

Sri Bodhendrayati

Sri Bodhendra Yati (Saraswati) was a disciple of Sri Girvanendra Saraswati and Sri Viswadhikendra Saraswati. It is not clear if both these are one and the same. In some of his works he gives his Guru's name as Girvanendra while in others he gives it as Viswadhikendra. In his Purvasrama he was called Purushottama, and he belongs to Kanchi. He says that his Guru Girvanendra presided over an Advaita Mutt (Vide Atma Bodhavyakhyana). In addition to his great learning in Advaita Philosophy he was a great Bhakta also. He has written several works on Advaita and on the potency of God's name in securing salvation to the soul. He attained Siddhi in Govindapuram near Tiruvaidaimarudur in the Tanjore District and even now every year in the month of September his Aradhana is being celebrated there by devotees. His works are: 1 Advaita Bhushana, an epitome of Panchapadika Vivarana, similar to Vivaranopanyasa of Sri Vidyaranya, 2 A commentary on Sri Acharya's Atmabodha, 3 Hariharadvaita Bhushana, 4 Harihara Bheda Dhikkara, 5 Namamrta Rasayanam and 6 Namamrtha Rasodayam. He is said to belong to the 17th century.

Sri Bhaskara Dikshita

Sri Bhaskara Dikshita seems to belong to the southern parts. He was the disciple of Krishnananda Saraswati, the author of Siddhanta Siddhanjanam. He was the son of Venkatapathi Yajwan. He is mentioned as one of the donees of the Tiruvisanallur village grant by Raja Sarfoji, the first, who ruled Tanjore from 1684-1711. As far as known now, he is the author of Ratna Tulika, a commentary on Krishnananda's Siddhanta Siddhanjana. Both the original work and the commentary are regarded as two of the important works on Advaita.

Sri Yagneswara Dikshita

Sri Yagneswara Dikshita was the son of Konda Bhatta. He has written a commentary on Panchapadika Vivarana called Panchapadika Vivaranojjivini. He refers to Nrsimhasrami in this work. His other works are: 2 Prabha Mandala, a commentary on Sastra Dipika, 3 Alankara Raghava, 4 Alankara Suryodaya,

5 a commentary on Kavyaprakasa and 6 a commentary on Chitrabandha Ramayana

Sri Atmaswarupa Bhagavan

Sri Atmaswarupa Bhagavan was the author of Prabodha Parisodhini, a commentary on Padmapada's Panchapadika. In this work he says that Acharya Sundara Pandya has written a Vartika. He has also written a commentary on Padartha Tatwa Nirnaya of Anandanubhava.

Sri Rangarajadhwari

Sri Rangarajadhwari was the son of Achan Dikshita of Adayapalam and was the father of the famous Appayya Dikshita. He was a great teacher of Advaita. His son, Appayya Dikshita in the colophon to his works says that he is the son of Rangarajadhwari, the Advaita Vidyacharya. He has also written two other works, Advaita Vidya Mukura and Rupaka Paribhasha.

Sri Ramachandrendra Saraswati

Sri Ramachandrendra Saraswati is the disciple of Vasudevendra Saraswati. He seems to have presided over the Upanishad Braharendra Mutt, at Kanchipuram. He has written many Advaitic works. His works are 1 Tatwam Padartha Lakshyaikya Sataka, 2 Tribhat Vibhutyadi Prakarana, 3. Paramakshara Viveka, 4 Paramadvaita Darsanam, 5 Bhakti Swarupa Viveka, 6 Satthasamanya Viveka, 7 Siddhanta Slokatrayam, 8 Drgdrisya Prakaranam, 9 Mahavakya Ratnavali and 10 Vakya Sudha Tika. It seems that he is also known as Upanishad Braharendra.

Sri Rama Tirtha

Sri Rama Tirtha was the disciple of Krishna Tirtha. He belongs to the 16th century. He is the author of several Advaitic works. They are—1 Padayojana, a commentary on the Upadesa Sahasri of Sri Sankaracharya, 2 Manasollasa Vritanta Vilasa, a commentary on Sureswaracharya's Manasollasa on Sri Sankaracharya's Dakshinamurthi Stotra, 3. Vastu Tatwa Prakasa, a brief recapitulation of Sri Sankara's Sariraka Bhashya, 4 a commentary on Vedanta Sara, 5 Sankshepa

Sariraka Vyakhya, 6 Vakyartha Darpana and 7 Sariraka Rahasyartha Tatwa Prakasika. He is stated to have written a commentary on Maitreyi Upanishad.

Sri Ramananda Saraswati

Sri Ramananda Saraswati was the disciple of Sri Ramabhadra Saraswati. He has written several works on Advaita. They are 1 Tatwamasyakhandartha Nirupanam, 2 Panchikarana Tatparya Chandrika, 3 Laghu Vakyavritti Prakasa, 4 Vakya-suddha Tika and 5 Vedanta Siddhanta Chandrika.

Sri Ramananda Saraswathi

Sri Ramananda Saraswati was the disciple of Sri Govindananda Saraswati. He seems to belong to the Kanchi Mandala. He is the author of Ratnaprabha, a commentary on Sri Sankara's Brahma Sutra Bhashya and also the author of Vivaranopanyasa.

Sri Lakshmi Nrsimha

Sri Lakshmi Nrsimha was the son of Konda Bhatia. He seems to have lived during the 17th century. He is said to have entered the Sanyasasrama and attained Siddhi at Kottaiyur near Kumbakonam in Tanjore District. He has written Abhoga, a commentary on Kalpataru, Amalananda's Commentary on Vachaspati Misra's Bhamati. He has also written another work called Tarka Dipika.

Sri Vancheswara

Sri Vancheswara was the son of Nrsimha. He was the great-grandson of Vancheswara Sudhi, the famous author of Mahisha Sataka and the minister of the King Tukoji of Tanjore. His ancestors were natives of Sahajirajapuram (Tiruvisanallur) near Tiruvidaimarudur in Tanjore District. He was an inhabitant of Sahajirajapuram, a village granted for the benefit of Sanskrit Scholars by Sri Sahaji, King of Tanjore. He had studied Mimamsa, Nyaya and Vedanta under Iswara, Srinivasa and Ahobila Pandita. He belonged to a family of Karnataka Brahmins. He seems to have lived towards the close of the 18th and the beginning of the 19th century. His important work on Advaita is Brahma Sutrарtha Chintamani. His other works are

2 Bhattachintamani, a commentary on Bhatta Dipika (Mimamsa) 3 Dattaka Chintamani, 4 Sraddha Chintamani (3 & 4 Dharmasastra), 5 Hiranyakesiya Srauta Sutra Vyakhya and 6 a commentary on Mahisha Sataka

Sri Vignanatman

Sri Vignanatman was the disciple of Jnanottama. He was also called Vijnanasatma. He has written a commentary on Padmapada's Panchapadika called Tatparyadyotini. His other works are 2 Swetasvatara Upanishad Dipika, and 3 Narayana Upanishad Vivaranam. He is also said to have written a commentary on Panchapadika Vivarana called Gudartha Dipika.

Sri Vishnu Bhattopadhyaya

Sri Vishnu Bhattopadhyaya was the disciple of Swamindra Pujiyapada. His full name is Sarvajna Vishnu Bhattopadhyaya. He was the son of Janardana who afterwards became a Sanyasi under the name of Anandagiri. He is the author of Rjuvivarana, a commentary on Panchapadika Vivarana. He is referred to in Sarvadarsana Sangraha of Sri Vidyaranya.

Sri Sivanarayana Tirtha

Sri Sivanarayana Tirtha has written a commentary on Sri Sankaracharya's Sariraka Sutra Bhashya called Subodhini. He has written also two other works called Panchakosa Manjari and Panchakrosa Yatra.

Sri Sridhara Swami

Sri Sridhara Swami is said to belong to the 15th century. He has written a commentary on Sri Bhagavata called Bhavartha Dipika, 2 a commentary on the Bhagavat Gita called Subodhini, 3 a commentary on the Vedastuti in the Bhagavata (skanda 10) 4 a commentary on Vishnu purana called Atma Prakasa and 5 a commentary on Hari Bhakti Sudhodaya. All his commentaries are full of Advaita tenets only.

Sri Sadasiva Brahmendra Saraswati

Sri Sadasiva Brahmendra Saraswati was a great Yogi. He belonged to the village of Tiruvisanallur near Tiruvidaima-

rudur in the Tanjore District. He was the classmate of the famous Ramabhadra Dikshita and Sridhara Venkateswara Dikshita (familarly known as Ayyaval). He became a Brahman and many miracles are said of him. He was the Guru of the Pudukkottai royal family. He attained Siddhi at Nerur on the banks of the Akhanda Kaveri and his Aradhana is celebrated there every year. He belongs to the 18th century. He was the disciple of Paramasivendia Saraswati, whose Adhishtana is in Swetaranya (Tiruvenkadu) in Tanjore District. He has written several works. They are 1. Advaita Rasamanjari, 2. Atmavidya Vilasa, 3. Atmanatma Viveka Sangraha, 4. Paramahansa Charya, 5. Bodharya Prakaranam, 6. Brahma Tatva Prakasika, a Vritti on Brahma Sutra, 7. Sarvavedanta Sarasangraha, 8. Siddhanta Kalpavalli, a poetic version of Appayya Dikshita's Siddhanta Lesa Sangraha, 9. a commentary on the above, 10. Yogasudhakaram (Yogasutra Vritti), 11. Gita Sundara and 12. Navamanimala. Besides these, he is said to have written commentaries on some of the Upanishads. He has also written some Kirtanas (songs) both Vedantic and devotional. A work called Suta Samhita Sangraha is also attributed to him.

Sri Swayamprakasa Muni

Sri Swayamprakasa Muni was the disciple of Sri Kaivalyananda and Sri Gopala Yogindra. He seems to have been a contemporary of Sri Nrsimhasrami. He is the author of 1. Atmanatma Viveka, 2. Ekaslokiyakhya, 3. Tatva Sudha, a commentary on Sri Sankaracharya's Dakshinamurthi Stotra, 4. Panchikarana Vivaranam, a commentary on Sri Sankaracharya's Panchikarana, 5. Rasabhivyanjana, a commentary on Advaita Makaranda, 6. Haritatva Muktavali, 7. Hastamalaka Sloka Vyakhya and 8. Pramanadi Vibhaga Sloka vyakhya. One of the Sishyas of Sri Swayamprakasa Muni has written a commentary on Bhashya Ratna Prabha.

Sri Bhaskaracharya

Sri Bhaskaracharya, was also called Bhaskararoya and Bhasurananda. He was the son of Gambhira Raya Dikshita and Konamba Devi. He was born in Maharashtra country.

After studying for some time at Kasi, he came to the south and settled on the Banks of the Kaveri in Tanjore District. He studied sastras under one Gangadhara Vajapeyi of Tiruvalangadu. He was one of the greatest votaries of Sri Vidya. He attained a high proficiency in all the sastras as will be seen from his works. His most important works are 1 Setubandha, a commentary on Nityashodasikarnava of the Vamakeswara Tantra, 2 Varivasya Rahasya, 3 Sowbhagya Bhaskara, a commentary on Lalita Sahasranama 4 Ratnaloka, a commentary on Parasurama Kalpa Sutra and 5 Guptavathi, a commentary on Durga Sapta Sathi (1 to 4 works on Sri Vidya). Besides, he has written many works on Vedanta, Mimamsa, Dharma Sastra, Nyaya, Kavya, Prosody and many other subjects. But most of his works are known only by their names. He was a good Advaiti. In his Lalita Sahasranama Bhashya he pays respects to Sri Sankaracharya and in his Bhavana Upanishad Vyakhya he has quoted with approval Appayya Dikshita's sloka 'Nityam Nirdosha Gandham', the first verse of Ratnatraya Pariksha, wherein it is said the difference of Dharma and Dharmi is due to Maya alone. Thus he seems to be a follower of Vivartha Vada.

Sri Govinda Dikshita

Sri Govinda Dikshita was a Karnataka Brahmin and is said to belong to Vijayanagara Kingdom. He spent a greater part of his life as the minister of the Tanjore Nayak Kings. He spent his last days in Pattisvaram, a village four miles to the south west of Kumbakonam in Tanjore District. He was the Minister of Chevappa Nayak, Achuthappa Nayak, and Raghunatha Nayak of Tanjore. He was well-versed in Vedic and Sastric lore as well as in Music and astrology. It is not clear if he has written any work on Advaita but he is always referred to as "Advaita Vidyacharya" and seems to have been a great teacher of Advaita. Rajachudamani Dikshita in his Tantra Chudamani, a commentary on the Mimamsa Sutras of Jaimini referring to Venkata Makhi, the son of Govinda Dikshita, says श्रीमद्वैतविद्याचार्यसर्वतन्त्रस्वतन्त्र . . श्रीगोविन्ददीक्षितवरसूनोः

Yegnanarayana Dikshita, the son of Govinda Dikshita, in his Sangita Ratnakara refers to his father as Advaita Vidya vibhavavalamba

‘ अद्वैतविद्याविभववलंबान् गोविन्दयज्वेन्द्रगुरुनुपासे ।

निर्मथ्य षड्दर्शननीरधीन्ये वियैव सारं ददते बुधाग्र्याः ॥ ’

Venkata Makhi, the second son of Govinda Dikshita and the author of Vartikabharana (a commentary on Kumarilabhatta's Tuptika) and of the Musical treatise Chaturdandiprakasika says in one of his Gitas beginning “Arundhati” that his father was “Sankara Avatara” and in his Gita beginning “Thathitham Thimi Thimi Gita” speaks of his father as “Sankara Munimatha Pratishthapana Kovida”

शक्रमुनिमतप्रतिष्ठापनकोविद

(pages 950 and 755 of Sangita Sath Sampradaya Pradarsini, Ettiyapuram Edn) thereby indicating that Govinda Dikshita established the Advaita School of Sankara In his Chaturdandiprakasika he says that his father had written a Musical work called Sangita Sudha Nidhi In this work he calls himself as the son of Govinda Dikshita, Advaita Vidyacharya

श्री अद्वैतविद्याचार्य श्री गोविन्ददीक्षित तृतीयनन्दनस्य .
वेङ्कटेश्वरदीक्षितस्य कृणौ चतुर्दण्डिप्रकाशिकायाम्

It is said that besides Sangita Sudha Nidhi, Govinda Dikshita has written a commentary on Kumarila Darsana,

कुर्वन् ज्याक्रिययाऽतिविश्रुततरं कौमारिलं दर्शनम्

गोप्ता नित्यगवीरसौ विजयते गोविन्दयज्वाम्रणी .

(यज्ञनारायणदीक्षित रघुनाथविलासनाटके,)

a work on Astrology (referred to by the author of the Tamil work Thandava Malai) and also a commentary on the Sundara Kanda of Ramayana But no work except Sangita Sudha Nidhi (only quotation) by Govinda Dikshita is available now Appayya Dikshita in his Siddhanta Lesa Sangraha mentions one Advaita Vidya Acharya in four places Whereas he refers

to other authors by name, he is referring to one author as Advaita Vidyacharya without mentioning any other name. Perhaps this may refer to Govinda Dikshita.

Sri Raju Sastri

Sri Raju Sastri, (Thyagaraja Makin) was the native of Manargudi. He belonged to the family of Appayya Dikshita. He was a versatile scholar in all the Sastras. He studied Tarka Sastra under Narayana Yathindra and Muktavali under Gopalacharya. He studied Vyakarana under Chinnanna Dikshita of Kumbakonam, Mimamsa under Raghunatha Sastri of Kumbakonam and Vedanta under Swayamprakasa Swami. He is said to have written about 30 Granthas, the important ones being Sadvidya Vilasa teaching about Sadvidya of the Chhandogya Upanishad and Nyayendusekhara, a criticism of Nyaya Bhaskaram, a Vaishnava Grantha. He was born in the year 1813, lived to a very old age, and died in the beginning of the 20th century.

Sri Ramasubrahmanya Sastri

Sri Ramasubrahmanya Sastri, commonly known as Ramasubba Sastri of Tiruvisanallur, was the son of Ramasankara Sastri and the grandson of Aswathanarayana Sastri. He was a great Mimamsa scholar. He lived towards the close of the 19th and the beginning of the 20th century. He had a leaning towards Vishnu. He is the author of many works. His Vedanta works are 1. Sastraikya Bhanga Vada and 2. Chandrika Khandana, a polemic work criticising Chandrika, a Dvaita work. He has written many works on Purva Mimamsa and Dharma Sastra.

Sri Subramanya Sastri

Sri Subramanya Sastri was the son of Sri Ramaswami Sarman. He was born in the village of Kavasseri in Palghat Taluk in Malabar Dt., in the year 1879. He studied Nyaya under Angadipuram Subramanya Sastri in the Maharaja's Sanskrit College at Tiruppunithura, Vyakarana in Kasi, and Ganithasastras under Mundayal Nambudri in Nilambur. He then migrated to Karur where he died in 1947. He has written a commentary on Bhamati of Vachaspati Misra, called Bhamati

Vivarana His other works are 2 Siddhanta Ratnamala, a commentary on Tarka Sangraha, 3 Ghatabhashya Vyakhya, 4 Sankhya Tatwa Kaumudi, 5 Yogavachaspathya Vyakhya, 6 Vyakarana Sutra Vritti and 7 Gunadinakariya Vyakhya Besides these he has written commentaries on all the 10 Upanishads except the Brhadaranyaka

Sri Karungulam Krishna Sastri :

Sri Krishna Sastri was born in a respectable family in Karungulam on the banks of the Tamraparani in Tinnevely District (Madras State) He studied Nyaya and Vedanta under Sri Harihara Sastri at Chidambaram. He was sometime a teacher in Vedaranyam Sastra Patasala He held the post of the Advaita Sabha Pandit at Kumbakonam from 1912 to 1919 He was the Principal of the Chittur Patasala from 1919 to 1926 He became the Principal of the Sanskrit College, Mylapore, Madras in 1927 and held the post till 1938 He took sanyasa in 1939 and attained Siddhi in the same year He has written two Advaitic works, Brahma Sutra Anugunya Siddhi and Adhikarana Chatushtayi

In his Anugunya Siddhi he tries to prove by a consideration of *only the words* of the Brahma Sutra and *without any extraneous authority*, that the Brahma Sutras support only the Advaitic interpretation put upon them by Sri Sankara

Sri Anantakrishna Sastri :

Sri Anantakrishna Sastri is an important writer on Advaita Vedanta He was born in 1886 in Nurani in Palghat Taluk. After studying in the Chittoor Patasala, Cochin, he joined the Chidambaram Patasala and studied Vyakarana under Sri Harihara Sastri He then joined the Madras Samskrit College and studied Vedanta and Mimamsa under Panchapagesa Sastri and Venkatasubba Sastri He was for some time the principal of the Samskrit college at Kallidaikurichi He served as a Pandit at the Tirupati Samskrit College from 1911 to 1917 He then accepted the offer of a post of a lecturer in the post-graduate department at the Calcutta University and held that post from 1917 till his retirement in 1947. He has made a

critical study of all schools of Vedānta and is a fluent speaker in Samskrit. He has written a commentary on 1 Brahma Sūtra Bhashya called Prabhā, 2 a commentary on Dharmarāja Adhvārī's Vedānta Paribhasha and 3 a commentary on Karma-pradīpa. Besides these commentaries he has written independent works namely, 4 Vedānta Rakshamanī, 5 Advaita Dīpikā, 6 Advaita Marthandam, another polemic work, 7 Vivaha Samaya Mimamsa, 8 Abdhī Yana Nūnaya, 9 Mimamsa Sastra Sangraha, 10 Sanātana Dharma Pradīpa, 11 Sowgandikā Vīmarsa, another polemic work and 12 Sūtabhushanī, in reply to Sāthadushanī of Vedānta Desikā.

Sri Bellamkonda Ramarayakavi

Sri Bellamkonda Ramarayakavi was a versatile writer of Andhra Desa. He was born in the year 1875 in the village of Pamidipadu in the Narisaraopet Taluk in the district of Guntur. He studied Vyākaraṇa under one Purīghalla Rāmī Sastrī and Nyāya under one Purīghalla Subramanya Sastrī. He is said to have been an ardent devotee of Sri Hayagrīva and it is said that his Vedānta knowledge was due to the grace of Sri Hayagrīva. He was a great critic of the philosophy of Ramanuja. He has written more than 100 works, some of them have been published, some unpublished, while many others are known only by their names. His principal works are, 1 Bhagavad Gītā Bhashyarka Prakasikā, 2 Vedānta Kaustubha, 3 Sarīraka Chāthussūtrī Vichāra, 4 Vedānta Muktaṭālī, 5 Advaita Vijaya, 6 Dehadehī Bhava Nirmulanam, 7 Trimata Samarthanam, 8 Advaitamīta, 9 Vedānta Sangraha, 10 Vedānta Dīpikā, 11 Vedānta Dinakara, 12 Vedānta Tatvamṛta, 13 Advaitanyā-mātha Khandanam and 14 Moksha Prasāda.

Ayyanna Dikshita

Ayyanna Dikshita was the disciple of Sridhara Venkateswara, otherwise known as Ayyaval of Tiruvisanillur near Tiruvudaimarudur. He seems to have been the son of one Venkata-kavi, author of Radha Madhava Samvada and other works and the brother of one Alagiri Kavi. He says he was an expert in Vīna and also in Vedānta Sastra. He seems to have lived in the middle of the 18th century. He is the author of Vyāsa Tatparyā

Nirnaya In this work he raises the question "of the various interpretations put on Vyasa's Brahma Sutra by Sri Sankara, Bha'ta Bhaskara, Yadavaprakasa, Ramanuja, Madhwa, Srikanta etc., which is the one that can be regarded as the real intention of Vyasa?" In deciding this point, he adopts a new procedure. He says that a proper decision in this case cannot be given by a consideration of the various Srutis, Yuktis and Bhashyas, and following the example of Vedanta Desika and Sudarsanacharya, he takes into consideration the opinion not only of those who are Madhyasthas (Neutrals), i.e., who do not belong either to Advaita, Visishtadvaita, Dwaita etc., but also of critics of Vedanta, namely Kapila, Kanada, Gautama, Patanjali and Jaimini and also Pasupatas and Pancharatras and shows that Sri Sankara's Bhashya which is Advaitic should be regarded as the one that is after the heart of Vyasa. In the 2nd Parichcheda of the work he establishes the non-difference (Abheda) between Siva and Vishnu. At Venkatagiri a Vidvat Sadas seems to have been held where he threw a challenge to the Pandits and established the correctness of his view.

Sri Narakanthirava Sastri and Ganapati Sastri were two Vedantic Scholars who lived at the close of the last and at the beginning of this century. Both of them are reported to have written many Advaitic works. But very few of them seem to be available now.

Sri Narakanthirava Sastri was well-versed in Vedanta as well as Tarka and Alankara Sastras. He was the Professor of Tarka and Alankara in the Venkateswara Sanskrit Patasala at Tirupati. He has written a god Tika on Vyasa Tatparya Nirnaya of Annayya Dikshita. He seems to have been responsible for the printing and publication of Tatwa chandrika and Virodhavaruthini, two learned works on Advaita by Umamaheswara and was instrumental in getting published Mahavakyaratnavali with its commentary Kiranavali and Tepatachakrankana Vidhvansanam. He was also the author of Yati Sarvabhaumopahana in praise of Sri Adi Sankara.

Sri Ganapati Sastri was a native of Painganadu, a village near Mannargudi in the Tanjore District. He studied Vya-

karana, Tarka and Vedanta under Sri Raju Sastri of Mannargudi. He had a good power of composing poems even in his teens and it is said that he wrote his Kataksha Sataka when he was in his 17th year. In the village of Konerirajapuram on the banks of the Kirtiman lived a good Asthika gentleman named Sambasiva Ayyar. He established the Sri Vidya Press at Kumbakonam and wanted to publish a series of Advaita books under the title Advaita Manjari series. For this purpose he took the help of many Sanskrit Pandits of whom Ganapati Sastri was one. Sambasiva Ayyar wanted Ganapati Sastri to come and settle at Konerirajapuram itself and teach students there. Ganapati Sastri accordingly went and settled at that village. In Konerirajapuram, in addition to teaching he also continued his own study of Vedanta under one Pazhavaneri Swami. One Kandamangalam Swami had written 2 books "Drishti Srishti Vada" and "Advaita Siddhanta Guru Chandrika". He took his Advaita Siddhanta Guru Chandrika to Raju Sastri and requested him to go through the work and make any suggestion that he might consider necessary. Raju Sastri directed Ganapati Sastri to go through the same. In the year, 1905, the Head of the Dwaraka Peeta sent from Hubli a set of seven questions in Vedanta to be answered by Pandits in the land. Ganapati Sastri sent his answers. His answer was decided to be the best and he was conferred the title of Vedanta Kesari. On account of his vast learning the title "Kachchapi (Saraswati)" was also conferred upon him by Kerala Varma. He is reported to have written works on almost all subjects. But most of them are known only by their names. Very few are now available. Among his works may be mentioned (1) Mukura, a commentary on the Vaidikabharana (Published by the Annamalai University), (2) Druva Charita, (3) Thatathaka Parinayam, (4) Jiva Vijaya Champu, (5) Kataksha Satakam, (6) Thuraga Sathakam, (7) Nairgunya Siddhi, (8) Gururaja Sapthathi, (9) Kenopanishad Vrithi, (10) Isavasyopanishad Vrithi, (11) Atha Sabtha Vicharam, (12) Partha Praharam, (Vyakarana) and (13) Sariraka Mimamsa Rahasyam. He is said to have written about 100 works. He was the Sabha Pandit of the Advaita Sabha, Kumbakonam. A small note on "Sravana Vidhi Vakyartha" by Ganapati Sastri has been

published in the Diamond Jubilee number of the Advaita Sabha Kumbakonam

It is highly regrettable that whereas many of the works written prior to the 19 century are preserved to-day at least in manuscript form, many of the books written during the 19th century and later have been lost to us completely. This seems to be due to the fact that as the earlier works were written mostly on Palm-leaves, they were carefully preserved while the later works have been written, most of them, on paper (note books) with a view to get them printed and when owing to some reason or other it was not possible to print them, the manuscripts, not being properly taken care of, have been destroyed.